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BISHOP OF ALBANY.

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Manual of Christian Doctrine,

**ACCORDING TO THE CHURCH CATECHISM, ADAPTED TO
THE CHRISTIAN YEAR, AND IN THREE
UNIFORM GRADES.**

BY

THE REV. WALKER GWYNNE.

**"Rooted and built up in HIM, and established in
THE FAITH."—Col. iii. 7.**

New York:

JAMES POTT & CO., CHURCH PUBLISHERS,

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PREFACE.

THE FUNCTION OF THE SUNDAY-SCHOOL.

THE plan of these Manuals is based on a theory of the true function of the Sunday-School, which is briefly this : *First*, That the Sunday-School is the gathering place from which to lead the children directly to Divine Service every Sunday ; and *Second*, That it is a place for preparing the children for the public catechizing which is supposed to follow in Divine Service every Sunday ; and that the course of instruction should therefore have for its outline the authoritative teaching of the Church in her Catechism.

There is nothing new in these principles. Fifty years ago no one ever dreamt of calling them in question. To-day they sadly need to be reasserted and emphasized. With brighter services and better music there ought to be no great difficulty in their enforcement.

Something may be fitly said here on each of these functions of the Sunday-School.

1. The Sunday-School must not be made a "Children's Church." In this connection the present writer would most earnestly enter his protest against all "Sunday-School Liturgies," so-called, and every other form of Sunday-School service (except, of course, the few and brief devotions necessary to call down God's blessing on the work of instruction). Elaborate services, conducted without vestments, and in a half-secular room, are utterly foreign to the spirit of the Church. They act as substitutes for, and encourage non-attendance at the Church Services, besides breeding a low idea of the dignity and purpose of public worship. One of the saddest features in our ordinary congregations is the absence of the children. Even in God's ancient Church children had their place beside their parents and elders in synagogue and temple. And the Church of Christ sanctions no such unnatural divorce of the child from "the great congregation" as that which has lately grown up among us.

If the Sunday-School is held in the morning then let the children be brought directly to the Church. If in the afternoon then let them be brought to evening prayer, and let catechizing take the place of the second sermon. Or if evening prayer be said later, then let such a service as that on p. 12 for a first evensong be used, the Church's

Prayer Book being alone employed. There is no instruction that can take the place of the Church's solemn service. Seeing and hearing and joining in the reverent worship of God will do more to intensify and enlighten Christian faith than any merely didactic system whatever. Thus only can be acquired that fixed, inwrought and ingrained reverence of thought and manner, which instinctively loves the habitation of God's house all through the after life.

2. The second function of the Sunday-School is to prepare the children for the public catechizing, which should follow whenever practicable every Lord's Day. Much as the Church's teachings are ignored on this head, she herself has spoken with no indistinct or doubtful voice. Both in rubric and in canon she enjoins the duty of systematic and public catechizing by the clergy. "*The Minister of every Parish*," she orders, "*shall diligently upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*" All teachers are, in the Church's view, simply the agents and helpers of the minister for this purpose. They are to catechize *into* the children what he is afterwards to catechize *out* of them. He is the solely responsible public teacher of young as well as old in his cure. Christ's first command to him is, "Feed My lambs"; His second, "Feed My sheep." And our Lord's estimate of the two kinds of work is seen in the conditions which He imposes for each. For while for the second He asks the question, "Lovest thou Me?" for the first He asks, "Lovest thou Me more than these?" Surely then we are justified in claiming for the art of catechizing a position equal if not superior to the art of preaching.

And the basis and framework of all teaching of the young, the Church tells us with equal plainness, is "this Catechism." Holy Scripture is to be made the proof of our teaching and not the basis. There we are to find our reasons and our illustrations, but in the Catechism we are to find the Church's authoritative interpretation and her analogical chart or compendious outline. What St. Luke says of his own gospel is true of all Scripture. Its purpose is not that thou mayest *find* thy faith there, but "that thou mayest know the *certainly* of those things wherein thou hast (already) been instructed," or as the Greek has it "catechized." In other words and as a matter of fact, the Faith always precedes the Scriptures. "We *receive* our

religion from the Church," says Dean Hook, "we *prove* our religion from the Bible."

Even as a matter of mere economy and expediency there is no time in the brief space allowed in the Sunday-School to make our children thorough Bible scholars. The Bible is a life-long study, and the Church by her almost prodigal use of it in Divine Service, gives ample opportunity for its intelligent comprehension in later life. You cannot teach a child geography by sending it all around the world on a voyage of discovery. The child will learn more by studying its maps at home with the privilege of occasional excursions. This is equally true in regard to God's Word. The Catechism and the Church-Year are the true maps of the Bible. Let them be used as such from week to week, employing Holy Writ, especially its stories and parables, as the proofs and illustrations of the Church's dogmatic teaching. To know the value of the Jewish shekel, or the age of some patriarch, or the name of the mother of some Jewish king, this is not to know the Bible. The boy or girl who has an intelligent comprehension of the Church Catechism knows infinitely more about that holy book than one who, without such aid, has read the Bible through from Genesis to Revelation.

The following Manuals being simply an enlargement of the Church Catechism, adapted to the Christian Year, and graded for three classes of scholars, are an attempt to make these principles practicable.

It may be well also to state here that the fuller teaching on the *Holy Catholic Church* and the *Prayer Book* is simply an effort to fulfil the requirements of Title I., Canon 21, which reads, "*The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instructions, be diligent in informing the youth in the Doctrine, Constitution, and Liturgy of the Church.*"

In the preparation of these manuals much of the matter has been taken from Mr. Sadler's excellent book, "The Church Teacher's Manual," though in many cases the questions thus taken have been re-arranged. The rest is for the most part original. The adaptation to the Christian Year, the arrangement of illustrations and texts, and the division of the lessons into sections are entirely new; as are also the four lessons on the Holy Catholic Church and those on the Communion of Saints (except seven questions), and on the Prayer Book.

SOME SUGGESTIONS IN REGARD TO THE USE OF THE
MANUALS.

1. The same Scripture illustrations and texts are to be used throughout the whole school, the three sets being intended for successive years. The text should be committed to memory and the illustration should be read over at home as well as in class.

2. It will be well that constant reference be made throughout the year to the synopsis of the Old and New Testaments on pp. 261 *sq.* so as to familiarize the children with the outline of the Bible.

3. In some cases the lessons will be found too long for ordinary scholars, but it is thought better to preserve the regular order than to throw extra matter into appendices at the end of the book where it is likely to be forgotten altogether.

4. In teaching it is not to be expected, nor is it desirable, that the catechumens should give the exact words of the answers. The manuals are meant rather to learn from than to teach from. A faithful teacher will always study the higher grade as diligently as the catechumen is expected to study the lower. Fullness of knowledge is indispensable to convey the simplest lesson. Thus only can a teacher instruct and catechize with entire freedom of the mere words of the text book,—that is, with intelligence and success.

5. In public catechizing it will sometimes be found advisable to take the Scripture illustration as the outline for one's questioning. This, together with those new lights which are sure to be thrown upon a subject after a year's space, will always ensure freshness even on the most familiar ground.

6. A portion of the Church Catechism, as designated at the head of each lesson, is to be recited without comment every Sunday.

7. The text should always be recited by the whole school at the close of the catechizing.

May God the Holy Ghost, Who alone enableth the mind to accept the truth in JESUS, pardon all the defects of this book and bless its use to the glory of God the Father.

ST. JOHN'S RECTORY, COROES, N. Y.,
Whitson-Week, A. D. 1882.

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ORDER

**FOR A FIRST EVENSONG ON SUNDAYS, WITH
CATECHIZING.**

Processional Hymn.

Our Father, etc., and Versicles.

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Catechizing.

Hymn.

Offertory.

Collect and Blessing.

MANUAL OF CHRISTIAN DOCTRINE.

First Sunday in Advent.

THE CHRIST OR MESSIAH.

	1	2	3
Scripture illustration..	*Mk. i. 1-12	Gen. iii. 1-16	Luke i. 1-26
Text.....	Acts x. 38	Gen. iii. 15	Luke iii. 16

PORTION OF CHURCH CATECHISM.

[To be recited without comment.]

From the beginning to "people of God."

§ 1. The Christ.

What is the first season of the Christian or Church year?
Advent.

What does Advent mean?

Coming, that is, Christ's coming.

Why then is Christ's Advent or coming put first?

Because to know Christ truly is to possess all Christian knowledge (Col. ii. 3).

When did Christ come?

More than 1800 years ago.

Where do we learn about Christ?

In the Holy Scriptures.

Of how many parts do the Holy Scriptures consist?

Two ; the Old Testament and the New.

What is the chief thing taught us in the Old Testament?

That Christ should come (Acts xxvi. 22, 23).

What is the chief thing taught us in the New Testament?

That "Christ is come" (1 John iv. 2).

Who is Christ?

The only Son of God.

* Mk. i. 1-12 means 1 to 12, that is, the first 11 verses ; and so in all other references.

The Prayer Book Version of the Psalms is that referred to throughout.

What is He besides?

He is true Man.

How did He come into the world?

By being born of the Blessed Virgin Mary.

What is His name as Man?

Jesus.

What then is the word "Christ" or "the Christ?"

It is a title and signifies His office or work. It is the Greek word corresponding to the Hebrew "Messiah."

What does it mean?

It means Anointed—the Anointed One.

What is it to be anointed?

To be set apart to a sacred office by the pouring of oil or ointment upon the head.

Who in old times were thus anointed?

Prophets (1 Kings xix. 16), priests (Lev. viii. 12), and kings (1 Sam. x. 1 ; xvi. 13 ; 1 Kings i. 39).

Was our Lord anointed or consecrated to be a prophet, a priest, and a king? Yes.

When?

At His baptism when the Holy Ghost (of Whom the oil had been a type) descended upon Him in visible shape as a dove (Mark i. 9, 10 ; Acts x. 38).

§ 2. Christ a Prophet.

What is the office or work of a prophet?

To declare with authority the will of God to men ; sometimes also to foretell future events.

Is it strange that our Heavenly Father should make Himself and His will known to His children?

No ; it would be strange and unnatural if He did not (John iii. 16).

Whom did God send for this purpose?

His only Son, our Lord Jesus Christ.

Can we know God's will without Christ?

No. (Matt. xi. 27.)

Where does Christ declare to us God's will?

In the New Testament, especially in the four Gospels.

Does Christ ever exercise His office of a prophet through others?

Yes ; through His ministers in apostolic succession, to whom He has said, "Go ye and teach all nations" ; and again, "He that heareth you, hear-

eth Me," etc. (Matt. xxviii. 19 ; Luke x. 16 ; compare Gal. iv. 14).

§ 3. Christ a Priest.

To what office besides that of a prophet is our Lord anointed?

To that of a priest.

What is the duty of a priest?

To offer sacrifices.

What other duty belonged to the priest?

He interceded for the people (Num. xvi. 46).

What further duty belonged to the priest?

He blessed the people in God's Name (Num. vi. 23).

Does our Lord, as our Priest, do all these things?

Yes (Heb. ix. 11, 12).

What sacrifice did He offer?

Himself.

On what altar?

On the Cross.

What was the effect of His sacrifice?

It made atonement (or satisfaction) for all sin.

Is our Lord a Priest still?

Yes. He is "a Priest for ever." "He ever liveth to make intercession" for us (Heb. vii. 21, 25).

As a Priest does He bless?

Yes, all blessings come from God through Him.

Does He ever bless His people through others?

Yes; through His ministers.

What does our Lord say of His ministers?

"As my Father hath sent Me, even so send I you" (John xx. 21).

Are His ministers then sent as priests?

Yes; because Christ was sent as a Priest.

But is not Christ the only true Priest?

Yes; just as He is the only true Shepherd. But just as He has sent His ministers as under-shepherds to "feed the flock of God" (John xxi. 15, 16; 1 Peter v. 2) in His Name, so He has sent them as under-priests to intercede in His Name (Luke xxii. 19; James v. 14).

§ 4. Christ a King.

What besides is Christ anointed to be?

A King (John i. 49; Rev. xix. 16).

If we constantly looked for the coming of Christ, what should we do?

We should purify ourselves, "even as He is pure"
(1 John iii. 2, 3).

How does St. Peter express this?

"Seeing that ye look for such things, be diligent that ye may be found of Him in peace, *without spot, and blameless*" (2 Peter iii. 14).

§ 2. Christ our Judge.

For what purpose will Christ come again?

To judge the quick and the dead.

Who are the quick?

Those whom He will find alive when He comes.

What will happen to the quick?

They will be "changed" (1 Cor. xv. 51, 52).

What will happen to the dead?

They shall hear the voice of the Son of Man, "and shall come forth" (John v. 28, 29).

Whom will Christ judge?

All men. "Before Him will be gathered all nations" (Matt. xxv. 32).

What one thing do we learn from every mention of the Judgment in the Scriptures?

That all men will be judged according to their works.

What is the first testimony to this?

That of the Judge Himself, in His own account of what He will do at the Judgment (Matt. xxv. 31-45).

Will our outward actions only be judged?

No: "God shall bring every work into judgment, with every secret thing" (Eccles. xii. 14).

What other evidence is there of this?

The declaration of the Apostle, "God shall judge the secrets of men by Jesus Christ" (Rom. ii. 16; also 1 Cor. iv. 5).

Will account be taken of words?

Yes (Matt. xii. 36).

Will then the sins which we have sincerely repented of be remembered against us?

No (Ezekiel xxxiii. 16).

What does an Apostle say respecting this?

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts iii. 19).

Is it a consolation to us that our Lord Jesus will be our Judge?

Yes: we shall be judged by Him Who knows our nature, for He has experienced its temptations.

What will the Judgment of Christ be?

Most just and yet most merciful (Acts xvii. 31; Rom. ii. 11).

What should be our prayer in prospect of such a Judgment?

"We believe that Thou shalt come to be our Judge; we therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood."
(Also Psalm xix. 12, 13, 14, 15.)

Third Sunday in Advent.

THE CHRISTIAN NAME.

	1	2	3
Scripture illustration	Matt. i. 18 to end	Gen. xvii. 1-15	Luke 1, 5-18
Text.....	John x. 8	Prov. xxii. 1	Rev. iii. 5

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. The Christian Name.

How many names has each child?

Two: a Christian name and a surname.

Which name was given to you when you were baptized?

My Christian name.

Can a child have more than one Christian name?

No: all his Christian names are reckoned as one.

What name do you receive from your parents?

My surname, i. e., the name of my family.

What name did you receive from the Church?

My Christian name.

Why do you say that you received it from the Church?

Because the minister of the Church first named me by it when I was christened or made a Christian.

§ 2. Why given in Baptism.

Why should you receive a new name in Baptism?

Because I was then made partaker of a new nature.

[“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature” (2 Pet. i. 4.) “Partakers, etc., by the Incarnation of the Eternal Word, and by your filial Adoption and baptismal Incorporation in Him” (Bp. Wordsworth, of Lincoln, *in loco*).]

What nature and name alone did you have before you were baptized?

I had only the nature of the first and sinful Adam, and the name of my earthly parents.

What nature and name did you receive at your baptism?

I was “born again” into the family of Jesus “the new man” or Second Adam, and received His name “of whom the whole family in heaven and earth is named” (Col. iii. 10; Eph. iii. 15).

Is there any other reason why a person's name should be given at Baptism?

Yes; because we then enter into covenant with God.

Can you give any reason from Scripture for this?

Yes; the Jews, the ancient people of God, received their names at their circumcision.

What was circumcision?

The rite or ceremony by which they entered into covenant with God. (See Gen. xvii. 5, 6, 7.)

Give two remarkable instances of persons receiving their names at their circumcision.

John the Baptist and our blessed Lord (Luke i. 59–63; ii. 21).

What amongst us answers to circumcision?

Holy Baptism.

§ 3. Sponsors “in My Name.”

What is a covenant?

An agreement between two or more persons.

What was agreed upon between you and God at your Baptism?

God agreed to give me certain benefits, and I agreed to do certain duties.

By whom did God make the agreement?

By the minister who baptized me.

Through whom did you make the agreement?

Through my god-parents.

Why are they called godfathers and godmothers?

Because they present us to be made children of God; and, as our natural parents have brought us into our earthly family, so our god-parents have brought us into the heavenly family.

What family is that? The family of God.

What are they called besides? Sponsors and sureties.

What is a sponsor? One who answers in behalf of another.

What is a surety?

One who undertakes that another shall do a thing.

What is the duty of a god-parent or sponsor?

To see that the infant be taught, so soon as he shall be able to learn, what a solemn vow and promise has been made in his name.

Can you give any reason why we should have godparents in addition to our natural parents?

Yes, by this holy custom five persons, rather than two only (the parents), are pledged to pray for, and instruct each child.

Can you give another reason?

Yes: it is a custom which can be traced back almost to the times of the Apostles.

[Tertullian, who flourished in the year 200, mentions it as if it were universally prevalent in his day.]

But may not an old custom be a wrong one?

Yes; but it is more probable that it is a right one.

A custom which can be traced to so early a date is far more likely to be right than wrong.

§ 4. *Why asked in Catechizing.*

Why should you be asked your name in church?

To remind me that I am a Christian child whom Christ knows "by name" and loves as one of "His own" (John x. 8).

Why besides?

To remind me of my responsibility.

How does it remind you of this?

Because when I received my name in baptism, certain promises and vows were then made in my name.

What then does it remind you of?

It reminds me that I, who am called by this name,

must for myself renounce all the works of the devil: that I, who am called by this name, must for myself believe in God: that I, who am called by this name, must for myself do God's will.

Cannot any of these things be done for you?

No. I myself have been bought with the blood of Christ to serve God, and I shall myself have to be judged at last for the deeds done in this my body.

Of Whom then should your Christian name always remind you?

It should remind me of my Master, Jesus Christ (Matt. xxiii. 8).

What does St. Paul say concerning Christians?

He says that their "names are written in Heaven" (Heb. xii. 23).

What, then, should be our anxiety about our Christian name?

We should be, above all things, anxious that Christ should never "blot it out of the book of life" (Rev. iii. 5).

Fourth Sunday in Advent.

MEMBERS OF CHRIST.

	1	2	3
Scripture illustration	John iii. 1-16	Gen. ii. 15 to end	John xv. 1-9
Text.....	1 Cor. xii. 13	Gen. ii. 23	Eph. v. 30

PORTION OF CHURCH CATECHISM.

From "My good child, know this" to "Amen, so be it."

§ 1. Christ's Body and Members.

When you were baptised, of Whom were you made a member?

I was made a member of Christ.

Were you born a member of Christ?

No.

What is a member?

A limb: a part of the body.

What then do you mean by saying that you were made a member of Christ?

I was made a member of His Church which is His Body.

What is His Church?

A company of people who believe in Him as the Son of God, and are baptized.

When were you made one of these people?

At my Baptism.

Would it be true if you said at your Confirmation or your first Communion, "I have now become a member of the Church?"

No.

What is it that can alone make you a member?

Holy Baptism (John iii. 5).

How long have you been a member of the Church?

Since I was baptized.

What is the Church called?

The Body of Christ.

Who calls this company of people the Body of Christ?

The Holy Spirit.

Where does He so call them?

When He says, "Ye are the body of Christ" (1 Cor. xii. 27).

Where else?

When He says that Christ is "the head over all things to the Church, which is His body" (Eph. i. 22, 23).

If the Holy Spirit calls this company of people the Body of Christ, what must it be?

It must really be in some wonderful way joined to Christ, as a human body is to its head.

What part of your body directs or controls all the other members?

My head—the soul or spirit which is in my head.

For your head to control or govern all the members of your body, what must there be?

There must be some connection between my head and the members of my body.

What makes the connection between your head and the members of your body?

The nerves.

If these nerves were cut or destroyed, what would take place?

My hands could not feel or work, and my feet could not walk.

What would become of them?

They would wither, or be palsied, or paralyzed.

How then can our hands and feet do their work?

Because they are joined to the head.

Is there anything like all this with respect to us in Christ?

Yes; or the Holy Spirit would not call us members of Christ (Eph. iv. 15, 16).

§ 2. The Vine and its Branches.

To what does our Lord compare Himself and His Church?

To a vine and its branches (John xv. 1-10).

Why do the branches of a vine bear fruit?

Because they are grafted into, or joined to, the vine itself.

How comes this about?

Because, when they are rightly joined, the sap or goodness flows from the vine into them.

Are all Christians then in Christ?

No: only those who bear fruit.

What is the fruit that Christians bear?

The same fruit as Christ bore.

Why?

Because He gives them of His nature (just as the vine gives of its nature to the branches).

Mention some of these fruits.

Prayer, thankfulness, love or charity, patience.

Why do some baptized Christians bear no fruit?

Because they do not keep united to Christ.

What will become of them?

They will be cut off.

What will be their doom at last?

They will be cast away and burned (John xv. 6).

§ 3. Spiritual Life.

If the members of Christ's body, the Church, are joined to Him, what will they have?

They will have spiritual life.

Give some marks of spiritual life.

Trying to serve and please God.

Give another.

Loving one another.

Give a third.

Praying to God.

If a baptized person does not do any of these things, what have we reason to fear?

We have to fear that he is falling away from Christ (or ceasing to be a member of Christ).

What ought baptized persons ever to remember?

That they have been made members of Christ.

If we always remembered that we were members of Christ, what would it make us?

Holy and pure.

What would it make us shun?

Every filthy defiling action (1 Cor. vi. 15, 18, 19).

What beside would it make us?

Truthful (Ephes. iv. 25).

What besides?

Sober-minded (Rom. xii. 3, 4, 5).

What besides would it make us have?

A fellow-feeling for all Christians (1 Cor. xii. 14-27).

After Whose example?

After the example of Christ our Head, Who said of one who persecuted the members of His Church, "Why persecutest thou *Me*? . . . I am Jesus Whom thou persecutest" (Acts ix. 4, 5).

First Sunday in Christmas-Tide.

CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.

	1	2	3
Scripture Illustration	Luke i. 26-39	Is. vii. 10-17	Luke ii. 1-21
Text.	John i. 14	Is. ix. 6	Luke ii. 11, 12

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Conceived, Born.

What great truth of the Creed does Christmas bring before us?

That the Son of God "was conceived by the Holy Ghost and born of the Virgin Mary."

Show from the Scriptures that He was conceived by the Holy Ghost.

Matthew i. 20; Luke i. 35.

What does this mean?

That His human nature (His body and soul) was prepared for Him by the Holy Ghost.

Had He no earthly Father?

No.

Who then was St. Joseph?

His foster-father.

Of what family were both Joseph and Mary?

Of the family of David (Rom. i. 3).

Of what tribe was our Lord?

Of the tribe of Judah (Heb. vii. 14).

In what city was He born?

Bethlehem.

In what condition was our blessed Lord born?

He was born in an extremely low and poor condition; for on account of the poverty of His parents He was born in a stable and laid in a manger (2 Cor. viii. 9).

Did He continue in this condition?

Yes; as a young man He probably worked as a village carpenter to support His widowed mother; and during the three years of His public ministry He had no home (Mark vi. 3; Matt. viii. 20).

Where do we find the fullest account of our Lord's Conception and Birth?

In St. Luke's Gospel (i. 26 to ii. 21).

§ 2 Prophecies of Christ's Birth.

Had our Saviour's birth as a man been foretold?

Yes, from the days of Adam.

In what words?

(Gen. iii. 15.)

As time went on did this prophecy become more distinct?

Yes; it was repeated in forms that became more and more definite. (See Synopsis of Old and New Testaments, pp. 261 sq.)

To what descendant of Eve is the next distinct prophecy made?

To Abraham; the Saviour of the world is promised as one of his seed (Gen. xxii. 18).

To what descendant or "seed" of Abraham is the promise next given?

To Judah, Abraham's great grandson (Gen. xlix. 8, 10).

To what branch of Judah's family do we find the promise still further narrowed?

To the family of David (2 Sam. vii. 12-17; 1 Chron. xxviii. 4; Psalm lxxxiv. 35, 36, 37).

Was the place of Christ's birth foretold?

Yes; in Micah v. 2.

Why in Bethlehem?

Because it was the City of David (1 Sam. xvi. 1; John vii. 42).

Was His miraculous birth without a human father foretold?

Yes; "Behold, a Virgin shall conceive, and bear a Son" (Is. vii. 14).

Was the time foretold?

Yes; (in Gen. xlix. 10 and in Daniel ix. 24 to end).

Were all these prophecies fulfilled in the birth of Jesus?

Yes, in every particular.

§ 3. The Incarnation.

Was it foretold that Christ should be God and Man in one Person?

Yes; especially in Is. ix. 6 and vii. 14.

What is the meaning of "Immanuel" in this latter passage?

"God with us" (Matt. i. 23), that is, God with us as one of ourselves.

What word is used to express this in the Nicene Creed?

He was "incarnate."

What does the word "incarnation" mean?

The flesh-taking. The assuming of a body of flesh.

Is it ever said that God's Son took our flesh?

Yes: "The Word was made flesh" (John i. 14).

Who is the Word here?

The Eternal Son of God (John i. 1).

When was the Word made flesh?

When, in the words of St. Luke, the Holy Ghost came upon the Virgin, and the power of the Highest overshadowed her, and therefore that Holy Thing Which was born of her was called the Son of God. (Luke i. 35.)

Does this mean that He ceased to be God, and was changed into man?

No, not for a moment. It means that He laid aside for a time His Divine glory, and having assumed the nature of man, He was born and grew up, and spoke, and acted, and suffered as a man.

What place has the Incarnation in the New Testament?

The very first place; for it is the first thing revealed in each of the four Gospels, and the first thing taught in such Epistles as those to the Romans and Hebrews.

If Christ is the Son of God, and also the Son of Man, is He two persons?

No: He has two whole and perfect natures, the Godhead and manhood, in one Person.

Can you show from the Scriptures that He was regarded as God and Man in one Person?

Yes: when He was brought into the world in weakness and humiliation, He yet received, by God's command, the worship of angels and men (Matt. ii. 11; Heb. i. 6). [The frankincense offered by the wise men being an offering as to God.]

What other proof can you give?

When sitting with Nicodemus in a room at night, He speaks of Himself as "He that came down from Heaven, even the Son of Man which *is* in Heaven" (John iii. 13); and though not fifty years old, He says, "Before Abraham was, I am" (John viii. 58).

What other proof?

When St. Thomas was assured that He had risen in the same body which had been crucified, he confessed His Divine nature in the words, "My Lord and my God" (John xx. 28).

Then was God in very deed amongst us?

Yes. When men saw Jesus, they saw God; when men heard Him speak, they heard God speak; when men handled Him, they handled of the Word of life (1 John i. 1); when men crucified Him, they crucified the Lord of Glory (1 Cor. ii. 8).

How does St. Paul express this great truth of the Incarnation?

He says of our Lord, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

Had our Lord a human soul, or was His Divine nature in the place of a human thinking soul?

He had a sinless human soul, for we read of His saying, "My soul is exceeding sorrowful" (Matt. xxvi. 38). We read of Him rejoicing in spirit (Luke x. 21). We read of Him, as regards His human soul or spirit, increasing in wisdom as His body increased in stature (Luke ii. 52).

What then was our Lord Jesus Christ?

Perfect God and perfect Man.

§ 4. The Love of God in the Incarnation.

For what great reasons did our Lord come amongst us in the flesh?

That He might suffer for us in the flesh (1 Pet. ii. 24). That He might feed us with the spiritual food of His flesh and blood (John vi. 53). That we might be one flesh with Him; bone of His bone, and flesh of His flesh (Ephes. v. 30, 31, 32).

Why then did the Son of God become the Son of Man?

That we might be made the sons of God (Gal. iv. 4, 5).

What does His coming amongst us show?

The love of God. "God so loved the world," etc. (John iii. 16).

What then is our highest duty?

To love God and believe in His Son Jesus Christ.

What further duty follows from God's love of us?

St. John says, "Beloved, if God so loved us, we ought also to love one another" (1 John iv. 11).

Second Sunday in Christmas-Tide.

INFANT BAPTISM.

	1	2	3
Scripture Illustration	Luke ii. 21-41	Gen. xxi. 1-14	Mark x. 13-23
Text.....	Luke ii. 21	Is. xlv. 3	Mark x. 13, 14

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Circumcision of Infants.

What is New Year's Day called in the Church?

The feast of the Circumcision.

Who was circumcised on this day?

The Infant Jesus.

How old was He?

Eight days old.

Did God command all Jewish parents to have their children circumcised at that age?

Yes (Gen. xvii. 12).

Was their circumcision any advantage to them?

Yes; it brought them into the family of God, and they became entitled to all the promises and blessings of the ancient Covenant.

How was the child to be brought up?

As one who had been already brought into the family of God.

What is all this to us who are Christians and not Jews?

It assures us that if God cared for the children of Jews, much more will He care for the children of Christians.

What beside this does it teach us?

That children can receive the blessings of God's covenant before they understand its nature.

§ 2. Baptism of Infants.

What did Christ ordain to take the place of Circumcision?

Holy Baptism.

Is Baptism ever called Circumcision?

Yes; St. Paul calls it "the Circumcision of Christ" (Col. ii. 11, 12).

Was it right then that you should have been baptised when an infant?

Yes.

Was it necessary?

Yes.

What made it necessary?

Because I was born in sin (Ps. li. 5; Rom. v. 12).

Why are you sure that you were born in sin?

Because no one was ever known to grow up without sinning (except the Holy One), and if the fruit is always evil the seed must be evil.

And what did Baptism do for you?

It made me a member of Christ and thus brought me into the family of God.

What besides did it do for you?

It gave me the first gift of God's Holy Spirit.

Are infants capable of receiving this?

Yes (Jer. i. 5; Luke i. 15).

Is there any promise in the Old Testament that they should receive it?

Yes; Isaiah xlv. 8.

With what does St. Peter connect this promise?

With Baptism (Acts ii. 38, 39).

What did he say to the first converts?

"The promise is unto you and to your children."

(This promise begun in Baptism is not completed until Confirmation. See Acts viii. 16; xix. 5, 6.)

§ 3. Christ's Love for Children.

How did our Lord show us that infants are more fit to enter His Kingdom or Church than grown persons?

He said "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God" (Mark x. 14).

How did these children come to Christ?

They were brought by others (by their parents).

For what were they brought?

That Christ might bless them by laying His hands upon them.

Did they understand the meaning of what Christ did to them?

No: they were too young.

Was it right for them to be brought to Christ?

Yes: because Christ can bless us before we understand the nature of the blessing we receive from Him.

Did the Disciples think this?

No: they thought that these children were too young to receive the laying on of Christ's hands.

Did Christ praise or blame them for this?

He was much displeased.

What did He do?

He took the children up in His arms, put His hands upon them, and blessed them.

What does this outward gesture and deed show?

Christ's goodwill towards infants.

§ 4. The Church has always Baptized Infants.

Had the Apostles any need to be told to baptize infants?

No: they had themselves been received into the ancient Church in infancy and they knew that God's love for children was no less now than of old.

Were they actually told to baptize infants?

Yes: in the words "Make disciples of (margin) all nations, baptizing them. . . . teaching them" (Matt. xxviii. 19, 20).

Do "nations" consist only of men and women?

No: children and infants are as much a part of them as grown people.

What is further observable in this great commission of Christ to His Ministry?

The command to "baptize" goes before the command to "teach"; an order which could only be observed where baptism of infants was the rule.

Did the Apostles baptize infants?

Yes: we read of their baptizing whole "households," the greater portion of which must have been young children (Acts xvi. 15 and 33; 1 Cor. i. 16), or they could not have been baptized, as they seem to have been, without preparation.

For how long has the Church like a good mother brought infants to Christ in Baptism?

For more than 1800 years; that is, from the very beginning she has "suffered the little children to come to Christ," to be admitted into His family and to be trained for His holy service.

First Sunday after Epiphany.

CHILDREN AND INHERITORS.

	1	2	3
Scripture Illustration	Luke ii. 41 to end	Gen. xxxvii. 1-23	Lu. xv. 11 to end
Text	Rom. viii. 16 and part of 17.	Ecc. xii. 1	Luke xv. 18 and part of 19.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Children of God.

What besides a member of Christ were you made in Baptism?

The child of God.

Were you born a child of God?

No.

But did not God create you?

Yes.

Why then did you require to be made God's child?

Because all mankind fell from God and became children of wrath.

In whom did all men fall?

In Adam. (In the first Adam.)

In Whom are they restored to the favor of God?

In Christ. (In Christ, the second Adam.) (1 Cor. xv. 22.)

If you are in Christ, how does God regard you?

As His son or child.

§ 2. Obedient Children.

Are all the children of God obedient children?

No.

Give an example of one who was not obedient.

The Prodigal Son (Luke xv. 12).

Upon whom does a child depend?

Upon his father.

Upon Whom do the children of God depend?

Upon their Father in Heaven.

How do we show our dependence upon Him?

By praying to Him.

If you are God's child, what will He do for you?

He will love and take care of me in body and soul.

And what must you be towards God?

I must be religious, loving, and obedient.

If you have disobeyed God, what must you do?

I must be sorry, and confess my sins and forsake them.

Will God receive you if you return?

Yes. "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him" (Psalm ciii. 13).

Because God has brought you into His family, what are you entitled to call Him?

Father.

By Whose power alone can you in heart call Him Father?

By the power of His Holy Spirit (Gal. iv. 6).

When particularly do you call Him Father?

When I say the Lord's Prayer.

If you are God's true child, what else will He do for you?

He will correct or chastise me if I do wrong.

Would you be His real child if He did not do this?

No (Hebrews xii. 8).

What will He do to correct you?

He will send grief, losses, misfortunes, sickness, and such things.

Must you be cast down by these things?

No; we must look upon them as coming from a Father.

§ 3. Inheritors.

What is the third blessing of which you were made a partaker at your baptism?

I was made an inheritor of the kingdom of heaven.

What is an inheritor?

An heir; one who will in due time come into possession of a kingdom or an estate.

Of what are Christians heirs?

Of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for them (1 Peter i. 4).

§ 4. The Great Example.

Who is the great Example to all children of God?

The Child Jesus.

What event in the life of the Holy Child do we call to mind on Epiphany?

The arrival of the Magi or wise men from the East to worship the Infant Saviour (Matt. ii. 1-13).

What is the meaning of Epiphany?

Manifestation; because Christ was then first manifested or made known to the world outside of the Holy Land.

What led the wise men to Bethlehem?

A mysterious star sent by God.

What gifts did they offer?

Gold and frankincense and myrrh.

Of what were these the signs?

Gold (tribute) of His being a King; frankincense (the type of prayer, Rev. v. 8) of His being God; myrrh (used in embalming the dead) of His future sufferings and death.

What other events of our Lord's Childhood are related in Holy Scripture?

The Presentation in the Temple, the Flight into Egypt, and the Return into Galilee (Luke ii. 22-40; Matt. ii. 13 to end).

Does Holy Scripture tell us much about the first thirty years of our Lord's life?

No; very little.

What is the only event related of His boyhood?

His coming to the Passover with His parents when He was twelve years old, and His being found in the Temple, sitting among the doctors, meekly submitting to be questioned or catechized by them (Luke ii. 42-52).

What besides do the Gospels tell us of His early life?

Chiefly that He lived as a faithful child of God, that He, though "Lord of all," was obedient to His earthly parents, and that He "increased in wisdom and stature, and in favor with God and man" (Luke ii. 40, 52).

What is the noblest life that was ever lived by a child or youth?

This simple life of Jesus in a quiet and humble village.

Second Sunday after Epiphany.

BAPTISM—THE OUTWARD SIGN.

(See Fifth Sunday before Advent, p. 226.)

Third Sunday after Epiphany.

BAPTISM—THE INWARD GRACE.

(See Fourth Sunday before Advent, p. 232.)

Fourth Sunday after Epiphany.

THE MEMORIAL IN THE EUCHARIST.

(See Third Sunday before Advent, p. 238.)

Fifth Sunday after Epiphany.

THE COMMUNION IN THE EUCHARIST.

(See Second Sunday before Advent, p. 249.)

Sixth Sunday after Epiphany.

THE BENEFITS, AND WHAT IS REQUIRED.

(See Sunday Next before Advent, p. 255.)

Septuagesima Sunday.

RENOUNCING THE DEVIL.

	1	2	3
Scripture illustration	Matt. iv. 1-12	Gen. iii. 1-20	John viii. 34-45
Text.....	1 Pet. v. 8, & pt. 9	Ps. xci. 13	1 John iii. 8

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. The Person whom we Renounce.

What was promised in your name at Baptism?

Three things; first, that I should, etc.

What do you mean by renouncing?

Determining to have nothing more to do with a thing.

Why do you first renounce the devil?

Because he is the author of all evil.

[Because he is the chief enemy of God and Christ.]

Who is the devil?

The chief or prince of the evil spirits.

How is he represented in Scripture?

As "the god of this world" (2 Cor. iv. 4) ; as
"the prince of this world" (John xiv. 30).

What was Satan at the first?

An angel of light.

How did he fall?

By disobedience.

What was his doom?

(Rev. xx. 10.)

Who will share his doom?

(Matt. xxv. 41.)

Who are his children?

All who willfully continue in sin (John viii. 44 ; 1
John iii. 8).

Is it right that you should renounce Satan in Baptism?

Yes; if in Baptism I am made the child of God.

Why?

Because I cannot be at once the child of God and
of His enemy.

§ 2. Satan our Enemy.

What is the meaning of the word "Satan?"

An enemy. He is the enemy or adversary (Matt.
xiii. 25, 28, 39).

How does he show his enmity?

By tempting men to displease God—their best
friend. He is the tempter.

*What is the first temptation which Satan usually brings
against us?*

Lying, and especially lying about God (John viii.
44).

Whom did he tempt?

Eve (Gen. iii. 1-6) ; Cain (1 John iii. 12) ; David
(1 Chron. xxi. 1) ; Job (by affliction, Job i. 12) ;
Judas (John xiii. 2) ; Ananias (Acts v. 3).

Whom did he assail by temptations?

Jesus Christ (Mark i. 13).

*What consolation have we from the thought that Jesus
Christ was tempted by Satan?*

This; that it is no sin to be tempted if we do not
yield.

What else?

That Christ, having been tempted, can feel for us when we are tempted (Heb. ii. 18).

How besides does Satan show his enmity?

By accusing us after we have fallen.

What name has he from this?

The very name of devil or accuser (Rev. xii. 10).

To what does St. Peter compare him?

To "a roaring lion walking about seeking whom he may devour" (1 Peter v. 8).

§ 3. How to overcome Satan.

Is Satan irresistible?

No; we must resist him, and he will flee from us (James iv. 7).

What does that mean?

He will cease to tempt us.

With what sword must we resist him?

"The sword of the Spirit, which is the word of God" (Eph. vi. 17).

Give an example of One who so resisted him?

Our blessed Lord (Matt. iv. 4, 7, 10).

With what shield must we resist him?

"The shield of faith" (Eph. vi. 16).

Faith in Whom?

Faith in our Lord Jesus Christ.

In what way will faith in Christ help us?

By causing us to remember His warnings against Satan.

In what way besides?

By giving us strength to fight against one who tried to ruin Christ and failed, and still tries to ruin us eternally.

Against what attack of Satan does our Lord specially warn us?

Against snatching the word of God out of our hearts (Matt. xiii. 19).

What does our Lord mean by this?

He means that Satan will try to make us forget all the good teaching about holy things that we get in church or at home.

(Septuagesima is a Latin word which means Seventieth. This Sunday is so called because it is now about seventy days before Easter.)

Sexagesima Sunday.

RENOUNCING THE WORLD.

	1	2	3
Scripture illustration	Luke xii. 13-35	Num. xxii. 1-22	Mat. vi. 19 end
Text.	1 John ii. 15	Prov. xxx. 8	1 John ii. 17

PORTION OF CHURCH CATECHISM.

From "My good child, know this" to "Amen, so be it."

§ 1. The Poms. and Vanity of the World.

What do you next renounce?

The poms and vanity of this wicked world.

What is the world to you?

My companions. The people among whom I live.

Are you to give up their acquaintance or society?

No; but I am not to be led by their opinions, or fall into their ways when they are wrong (John xvii. 15).

Why is the world called wicked?

Because the greater part of mankind do not fear or love God.

Is this true of a Christian country?

As far as we can see, it is.

What is the meaning of poms?

Outward show: grandeur: worldly distinctions: every thing that draws off our hearts from heaven.

What is vanity?

It literally means emptiness.

What is meant by the vanity of the world?

The things of the world which worldly men eagerly pursue.

Why are these called vanity?

Because they give no real satisfaction to an immortal spirit, and so are like empty vessels.

What place of God's word shows us the vanity of all earthly things?

"The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 18),

What other place?

"The fashion of this world passeth away" (1 Cor. vii. 31).

When are we overcome by the world?

When we follow the leading of our friends and neighbours or of popular opinion, rather than the will of God.

When besides?

When we love dress and finery and display.

How besides?

By covetous desires, i. e., by continually thinking about how we are to become richer or more honorable.

To what does our Lord compare the "cares and riches and pleasures" of the world?

To thorns or weeds growing up and choking the good seed sown in the hearts of Christian people (Luke viii. 14).

§ 2. The Danger of Riches and Honors.

Give an example of one who perished because of his love of these things.

Balaam (2 Peter ii. 15; Num. xxii.-xxiv. and xxxi. 8).

Are riches and honors dangerous to the soul? Yes.

Why?

Because they tend to make us satisfied with this world.

Is there any other reason?

Yes. Because rich men are followed and flattered by the world.

How is this dangerous?

Because its tendency is to make them think of themselves.

Must a rich and honorable man be always a worldly man?

No; God's grace can save him from the love of the world.

Give an example of one so saved.

Daniel (Daniel xii. 13); the three Holy Children (Daniel iii. 27, 30).

Give other examples.

Abraham (Heb. xi. 8, 10); Joseph (Heb. xi. 22); Joseph of Arimathæa (Luke xxiii. 50).

Can a poor man be overcome by the world?

Yes; if he allows his companions, or neighbours, or employment, to make him forget God.

§ 3. Our Lord's Remedy for Worldliness.

For both poor and rich what is the great remedy our Lord lays down against worldliness?

Almsgiving (Luke xii. 33).

How much must we give to God?

In proportion as God hath blessed us. (Under the old Law men gave one tenth of their income, just as they gave one seventh of their time. Should Christians, bought with the precious Blood of Christ, give less?)

What is the ordinary way which the Church has provided for exercising this duty?

The offertory in divine service.

Why is this the best way?

Because giving is an act of worship which ought always to be made with prayer (Acts x. 4).

What is it that makes our gifts acceptable?

Being done for Christ's sake.

What does God say of those who refuse to give Him a rightful share of their income?

He says that they "rob God" (Mal. iii. 8).

What does our Lord say about one who loves the world?

He calls him a "fool" (Luke xii. 20).

What does St. John say about one who loves the world?

That "the love of the Father is not in him" (1 John ii. 15).

How are we to overcome the world?

By believing in Jesus Christ with all our hearts (1 John v. 5).

If we believe in Jesus Christ heartily what will we do?

We will "set our affections on things above, not on things on the earth" (Col. iii. 2).

(Sexagesima is a Latin word which means Sixtieth. It is now about sixty days before Easter.)

Quinquagesima Sunday.

RENOUNCING THE FLESH.

	1	2	3
Scripture Illustration	Lk. xvi. 19 to end	Num. xi. 4-24	Mark ix. 14-30
Text..	Gal. vi. 7, 8	Ps. li. 10	Rom. viii. 13

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Lusts of the Flesh.

What besides the pomps and vanity of the world do you renounce?

All the sinful lusts of the flesh.

What are lusts?

Desires.

How is it that our desires are so often sinful?

Because we are born in sin.

When are lusts or desires sinful?

When we break God's law by indulging them.

For instance, hunger is a natural or innocent desire—when does it become sinful?

When we eat, not to sustain nature but for eating's sake, it becomes the sin of gluttony.

Mention another case.

Thirst is a natural and innocent desire, but the excessive use of strong drink becomes the sin of drunkenness.

Mention a third.

Sleep is needful for the refreshment of our bodies, but excess in it becomes sloth.

What other carnal lusts do you renounce?

All filthy and unclean thoughts, words, and deeds.

Are these very wicked?

Yes; they are deadly sins.

When filthy, or unclean, or sinful thoughts rise in your mind, what must you do?

I must put them out with all my might and pray to God against them, and think of some good thing.

Respecting filthy words, what are you bound to do?

I am bound not only not to speak them, but not to listen to them.

Does this part of your vow bind you to renounce any other sorts of sins?

Yes; it binds me to renounce sins of temper.

Show this.

St. Paul speaks of "hatred, variance, wrath, strife, envyings," as works of the flesh (along with adultery and fornication) in Gal. v. 19, 20, 21.

§ 2. The Harvest of Death.

If we do not fulfil this part of our baptismal vow what will be the end?

"If ye live after the flesh ye shall die" (Rom. viii. 13).

Mention another similar declaration.

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8).

What do you mean by "sowing to the flesh?"

Giving way to the sinful desires of the flesh.

How shall they die who do so?

They shall die eternally.

Mention some persons who lived after the flesh (sowed to the flesh) and perished.

The Israelites in the wilderness (1 Cor. x. 1-11).

Are these any warning to Christians?

Yes; St. Paul regards them as being so (1 Cor. x. 12).

Mention one who fell under these temptations and afterwards repented. David.

Mention one who successfully resisted the lusts of the flesh.

Joseph (Gen. xxxix. 9).

Mention one who lived after the flesh and was lost.

The rich man in the Parable (Luke xvi. 19).

§ 3. Lent.

What very remarkably strong expressions are used with reference to our renouncing the lusts of the flesh?

1. We are to mortify or kill them. "Mortify therefore your members which are upon the earth, fornication, uncleanness," etc. (Col. iii. 5).

2. We are to crucify them. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24).

How are we to mortify these evil inclinations?

Through the Spirit. "If ye through the Spirit do

mortify the deeds of the body, ye shall live " (Rom. viii. 13).

How through the Spirit are you to mortify them?

By praying for the assistance of the Spirit, and by relying on the help of the Spirit; and to this end using those means by which He strengthens and refreshes us, as Confirmation, the Eucharist, united prayer, etc.

How besides?

By bringing our bodies "into subjection" by self-denial and fasting (1 Cor. ix. 27).

What great opportunity for self-denial and fasting does the Church afford us? Lent.

When does Lent begin? On Ash-Wednesday.

Why is it called Ash-Wednesday?

From the custom of penitents in old time sprinkling ashes on their heads in sign of sorrow for sin.

What other days of fasting and abstinence has the Church appointed? (See Table in Prayer-Book.)

Does our Lord expect us to fast?

Yes; He says "When ye fast," just as He says "When ye pray" (Matt. vi. 7, 16).

Does fasting or abstinence consist in not eating certain kinds of food, such as flesh meat?

No; it consists rather in denying our tastes, and going without things we like, and eating less.

For what purpose are we to fast?

That we may bring our bodies into subjection to our souls (1 Cor. ix. 27).

Are children required to fast?

Not from necessary food, but they can deny themselves in many ways for Christ's sake.

Who is our great example of fasting?

The Lord Jesus (Matt. iv. 2).

Did His Apostles and other holy men also set us an example of fasting?

Yes (Acts x. 30; xiii. 2; xiv. 23; 2 Cor. xi. 27).

(Quinquagesima is a Latin word which means Fiftieth. It is now the fiftieth day before Easter.)

NOTE.—The Second and Third Promises in Baptism will be considered under "The Faith" and "The Ten Commandments."

First Sunday in Lent.

THE CHRISTIAN RESOLVE, AND CONFIRMATION.

	1	2	3
Scripture illustration...	Matt. viii. 18-23	Ge. xxviii 10-end	Mark x. 32-46
Text.....	Mark viii. 34	Ps. lxxi. 14	Phil. iv. 13

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. "By God's help so I Will."

Doest thou not think that thou art bound, etc.?

When you answer this question in these words, what do you do?

I ratify and confirm with my own lips the promises made in my name.

Who alone heartily answer this question?

Those who earnestly desire to live as true Christians.

Why do you say "By God's help"?

Because without His help I can do nothing.

Where do you learn this?

Our Lord says, "Without Me ye can do nothing" (John xv. 5).

Can you by His help believe and live as a Christian?

Yes; St. Paul says "I can do all things through Christ Which strengtheneth me" (Phil. iv. 13; also Luke i. 6).

Into what state have you been called?

A state of salvation.

Because you are now in a state of salvation, are you quite sure that you will be saved at last?

No; "I pray unto God to give me His grace that I may continue in the same unto my life's end."

What does our Lord say respecting this "continuing"?

"He that endureth to the end shall be saved" (Matt. x. 22).

What example does St. Paul bring of those who were once brought into a state of salvation, and yet not finally saved?

The Israelites in the wilderness (1 Cor. x. 1-10).

What does St. Jude say of these?

That God saved the people of Israel, and yet "destroyed them that believed not" (Jude 5).

What fearful example does St. Jude also mention?

"The angels which kept, not their first estate" (Jude 6).

What then should be our care?

(2 Pet. i. 5-11.)

§ 2. Confirmation.

Is there any time appointed by the Church in which you can publicly confirm these vows in your own person?

Yes; in Confirmation.

Is this ordinance called Confirmation because you then confirm your baptismal vows?

No; because in that case I would say, "I am going to confirm." (In the first form of the present office the expression used in regard to the vows was "ratify and confess" instead of "ratify and confirm.")

What do you say?

"I am going to be confirmed."

What is it to be confirmed?

To be made strong or firm.

Who is it that makes you firm or confirms you?

God the Holy Ghost.

What is the outward part or sign in Confirmation?

The laying on of hands.

By whom? By the Bishop.

Upon whom? Upon those who have been baptized.

What baptized persons are confirmed?

Those that have come to years of discretion.

What knowledge does the Church require in them to prove that they are come to years of discretion?

That those confirmed can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism.

Does this imply anything else?

Yes; that they should understand the meaning of the answers which they give.

Is there any other qualification necessary?

Yes; sincerity of heart.

Why are these qualifications necessary?

Because each child will at his Confirmation renew

before God the solemn promise and vow made in his name.

Is any other qualification needful in those who wish to be confirmed?

Yes; a sincere desire and hope to receive God's Holy Spirit.

Why?

Because God ordained Confirmation that in it Christians should receive the Holy Spirit.

But will they receive God's Spirit if they do not pray for and desire His help?

They have no right to expect Him unless they pray for Him:

§ 3. Scripture Proof for Confirmation.

How do you prove that God ordained Confirmation for the bestowing upon us of His Holy Spirit?

I prove it from the Scriptures; especially from Acts viii. 14-20.

What do you read there?

That SS. Peter and John laid their hands on certain baptized persons.

And what did those persons receive?

The Holy Ghost.

Did the Apostles themselves give them the Holy Ghost?

No; God gave it to them when the Apostles laid their hands on them:

Had these persons been baptized?

Yes; by Philip, one of the seven deacons.

Why then did not Philip lay his hands upon them?

Because this power appears to have been exercised only by the Apostles.

Did the Apostles deem this laying on of hands of importance?

Yes; they sent two of their number some distance in a time of persecution that they might administer it.

When did the first recorded Confirmation service take place?

A few months after our Lord's Ascension.

Did Christ teach His Apostles just before He ascended what they should do in establishing His Church?

Yes; it is specially told us that during the forty days between His Resurrection and Ascension, He gave His Apostles "commandments," and

that He spake to them "of the things pertaining to the Kingdom of God," that is, the Church (Acts i. 2, 3).

Is it likely that the Apostles would have set up a new ordinance as necessary for Christians unless it were one of Christ's "commandments"?

No; it is very unlikely.

(Lent is a time of fasting and self-denial in preparation for Easter. It numbers forty days not counting Sundays which are always feasts. It is kept in remembrance of our Lord's fast of forty days in the wilderness. Lent is an old Saxon word and means spring-time. The first Sunday in Lent is also called Quadregesima, which means Fortieth.)

Second Sunday in Lent.

CONFIRMATION (*Continued*).

	1	2	3
Scripture illustration	Acts viii. 5-25	Is. xlv. 1-9	Acts xix. 1-8
Text.....	Heb. vi. 1, 2	Ps. li. 11, 12	Eph. iv. 30

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Confirmation Administered by St. Paul.

What is the first Confirmation service that we read of in the New Testament?

That in Samaria where SS. Peter and John laid hands on the persons baptized by Philip the deacon (Acts viii. 5-25).

Do we find any other Apostle confirming?

Yes; St. Paul (Acts xix. 1-8).

Upon whom do we read that he laid his hands?

On twelve baptized Christians at Ephesus.

Was there any outward sign that these persons had received the Spirit?

They spake with tongues.

Is this sign given in Confirmation now?

No.

If, then, these signs have ceased, ought men to be confirmed?

Yes; in Confirmation we hope and pray to receive the Spirit Himself.

Are His gifts always the same?

No; they are very different in different persons (1 Cor. xii. 8).

What are such gifts as prophecy, miracles, and speaking with tongues called?

The extraordinary gifts of the Spirit.

What are such gifts as faith, love, peace, knowledge, called?

The ordinary gifts of the Spirit.

Which are the most important?

The ordinary gifts, by far.

Why? Because we may be saved without miracles and the gift of tongues; but we cannot be saved without faith and love.

What does St. Paul consider the best gift of the Spirit?

Undoubtedly love or charity (1 Cor. xii. 31; xiii. 1, 13).

What gifts does the Bishop pray that we may receive?

The gifts needful for all.

What are they?

Wisdom, understanding, counsel, ghostly strength, knowledge, godliness, holy fear (Is. xi. 2.)

§ 2. Confirmation, a Principle or Foundation Truth of Christ's Doctrine.

Is there any other place which teaches the necessity of Confirmation?

Yes; Heb. vi. 1, 2.

What is Confirmation there called?

The Laying on of hands.

Amongst what does St. Paul reckon it?

He reckons it amongst the principles or foundations of the Gospel.

How many principles does he name? Six.

What are they?

1. Repentance. 2. Faith. 3. Baptism. 4. Laying on of hands. 5. The Resurrection. 6. The Judgment.

What must this "Laying on of hands" mean?

It must mean that which we saw SS. Peter, John and Paul giving.

To whom did they give it?

Apparently to all baptized Christians.

Is there any other "Laying on of hands" conferred on all the baptized? No.

What other Laying on of hands is there in the Christian religion?

"Laying on of hands" in Ordination.

Is this given to all?

No; only to the few Christians who become ordained ministers.

Are any of the other five principles (repentance, faith, etc.) only to be realized by a few?

No; all must repent, all believe, and all be baptized; all must look for the Resurrection, and all prepare for Judgment.

What do we learn from this?

That the Laying on of hands is for all, just as the other five principles are.

But is not this too much to say of Confirmation?

We do not say it. It is not *we* who have inserted it into this list of principles, but the Holy Spirit.

Is there any other reason for believing that this Laying on of hands is Confirmation?

Yes; it follows on the "doctrine of Baptisms," as a thing would naturally do which, like Confirmation, succeeds Baptism.

[On "Baptisms" (plural) see Acts xix. 4, 5.]

§ 3. The Minister of Confirmation.

What minister of the Church now lays hands on the baptized?

The Bishop.

Why?

Because Bishops succeed the Apostles.

On what ground do we reserve this power to the Bishops of the Church?

Because we find that the Apostles ministered Confirmation to those who had received Baptism from other ministers (Acts viii. 17; xix. 6, compared with 1 Cor. i. 14, 15).

§ 4. Our Need of Prayer and Faith.

If God has ordained this Laying on of hands, that we may receive His Holy Spirit, what should we do?

We should pray earnestly, that we may receive His blessing in it.

Can we hope to receive any benefit in it without prayer?

No.

If we are to pray earnestly, what must we have?

We must have faith.

In what will this faith consist?

In a strong belief that God will be present to give us His blessing.

In order that we may have this belief, what must we remember?

The promises of God to give us of His Spirit.

Mention one of these promises.

"I will pour My Spirit upon thy seed, and My blessing upon thine offspring" (Isaiah xlv. 3).

Mention a second.

"Your Heavenly Father will give the Holy Spirit to them that ask Him" (Luke xi. 13).

But will God give the Holy Spirit only in Confirmation?

No; but He has led us to expect that He will give His Spirit in Confirmation.

Have we, then, any right to expect grace from Him if we refuse Confirmation?

No; for in such a case we should not submit to God's dispensations.

PRAYERS FOR CANDIDATES.

O GOD, by Whose merciful Providence the Holy Church continueth to observe the laying on of hands, we beseech Thee to be with Thy servant, our Bishop, when, after the example of Thy Holy Apostles, he shall administer in this place the Holy Rite of Confirmation. Grant me, I beseech Thee, Thy Heavenly grace, that I may partake of it with an undefiled body, a watchful mind, and a pure heart; that being strengthened with might by Thy Spirit in the inner man, I may never be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue His faithful soldier unto my life's end: through the same Jesus Christ our Lord. Amen. (*Altered and adapted from a prayer by Bishop G. W. Doane.*)

O MOST merciful God, I thank Thee that Thou hast called me to the knowledge of Thy grace and faith in Thee. Increase this knowledge, and confirm this faith in me evermore. Give me Thy help now that I am preparing to draw near to Thee in Confirmation, cleanse me from all the sins of my past life, and give me a true sorrow for them. Help me to know

how sinful and weak I am, that I may learn to trust only in Jesus Christ for pardon and strength. Grant that when the hand of Thy servant the Bishop is laid upon me I may receive such an increase of the gift of Thy Holy Spirit that I may conquer all the temptations of the world, the flesh, and the devil (especially . . .), and continue in Thy faith and love unto my life's end. Prepare me to receive with a true penitent heart and lively faith the Holy Sacrament of the Body and Blood of Christ, and grant that I may never fall from Thee, but be at last received into Thine heavenly Kingdom, for His merits Who, with Thee and the Holy Ghost, liveth and reigneth, one God world without end. Amen.

Third Sunday in Lent.

THE CHRISTIAN FAITH.

	1	2	3
Scripture Illustration	Mk. viii. 27-end	1 Sam. xvii. 32-52	John iii. 14-22
Text.....	Mark viii. 38	1 Sam. xvii. 45	John iii. 16

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Necessity of a Right Belief.

What was the second thing promised in your name at your baptism?

That I should believe all the articles of the Christian Faith or Creed.

Is this belief required in the Ten Commandments?

Yes; the first requires us to believe in the one true God, which we can only do by believing in Him as Christ has revealed Him (Luke x. 22).

Is a right belief a very important thing?

Yes; our Lord tells us that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16).

Why is a right belief so important?

Because our Lord tell us it is.

Can you give another reason?

Because the man who does not believe aright cannot live aright.

(The man who puts "nots" into the Creed is sure to take "nots" out of the Ten Commandments.)

Can you give an illustration of this in common things?

A man takes a train going north sincerely believing it is going south. A family eats toadstools sincerely believing they are mushrooms.

§ 2. Necessity of a whole Belief.

Is it enough to pick out certain things in the Bible for ourselves and make them our Creed?

No; we could not of ourselves tell what was most important.

Is it enough to pick out certain articles of the Creed, as "I believe in God the Father," and reject certain others, as "I believe in the Holy Catholic Church?"

No; we must "believe all the articles."

What are "articles?"

Separate clauses.

What does Holy Scripture call the sin of picking and choosing one's own Creed?

Heresy (literally, a choosing) (1 Cor. xi. 19; Gal. v. 20).

Does the Church teach us to pray against this sin?

Yes; in the Litany we pray God to deliver us from it.

What is all that the Church requires her members to believe as necessary to salvation?

The Creed only.

Does she not require belief also in certain Articles of Religion as such?

No; the greater part of such Articles are only meant to express opinions on matters of controversy. They are articles of religion and of peace, not articles of faith.

What then alone does the Church account as heresy?

That alone is heresy which contradicts some article of the Faith as contained in the Creed.

In what forms do we possess the Creed?

We possess it in two forms, the Apostles' and the Nicene.

When was the Nicene Creed composed?

At the Council of Nice in A.D. 325. It was completed at the Second General Council (Constantinople I.) in A.D. 381.

Does it contain anything different from the Apostles' Creed?

No; it is merely an enlargement or explanation of that Creed as it had always been held in the Church.

Why was this enlargement necessary?

Because some heretics had tried to put a new meaning on certain articles of the older Creed.

What is the simplest form of the Creed?

"I believe that Jesus Christ is the Son of God" (Acts viii. 37).

Does this mean as much as the Apostles' or Nicene Creed?

Yes; because if we believe in Jesus Christ aright we must believe in all that He taught and did and ordained.

§ 3. The Creed and the Scriptures.

From whom do we get the Creed?

From the Church.

From whom do we get the Bible?

From the Church.

What then is the Creed?

It is the sum and substance of the Bible in a very few words easily remembered.

What other explanation can you give of its relation to the Bible?

It is the outline map of the Bible, giving every part its due "proportion" in miniature (Rom. xii. 6).

Has the Church always taught the Gospel in this way?

Yes; from the very beginning she has had a "form of sound words," which she has required her children to "hold fast" (2 Tim. i. 13).

Was this a necessity?

Yes; because for the first seventy years of the Church's history the New Testament was not fully written; and for 1,400 years, that is, until the invention of printing, it was impossible to put the Scriptures into the hands of all.

When the Apostles preached the Gospel what were the chief things they spoke of?

The things contained in the Creed, namely, the Life, Death, Resurrection and Ascension of Jesus Christ (Acts ii. 22-34; iii. 12-16; xvii. 18; 1 Cor. xv. 1-8; Rom. i. 1-5).

What then is the purpose for which Scripture was written?

To prove "the certainty of those things wherein"

Christians had been already "instructed" by the Creed (Luke i. 4).

Why does the Church now order the constant recitation of the Creed in her public services?

Because such recitation is a declaration of the whole Gospel, and thus guards the people against heresy and unbelief.

In what other way does the Church preach the Gospel as taught in the Creed?

By her system of festivals and fasts called the Christian Year, wherein the great truths of the Creed are specially brought to mind on certain days.

What is this summary of necessary things called in Holy Scripture?

The Faith.

What is the difference between Faith and the Faith?

Faith is the power by which we believe, and the Faith is the truth which God gives us to believe.

§ 4. "With all Thine Heart."

Is it enough merely to say the articles of the Faith?

No; we must believe them with all our hearts.

Would it be enough to believe the Faith in our hearts without openly confessing it?

No; we must confess it.

Where in Scripture do you find that God requires you to acknowledge the Faith publicly?

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

Where besides?

"Let us hold fast the profession of our faith without wavering" (Heb. x. 23).

What does our Lord say of him who is ashamed to confess Him before men?

"Of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark viii. 38).

What besides must we do?

We must "earnestly contend for the faith which

was once (for all) delivered unto the saints"
(Jude 3).

What besides?

We must show our faith by our works (Jas. ii. 17).

§ 5. Martyrs and Confessors.

Was it always as easy to confess the faith of Christ as it is now?

No; by no means.

What for many hundred years, were those in danger of who confessed the faith of Christ?

Tortures and death.

What were those who suffered for the faith called?

Confessors.

What were those called who chose to die rather than to deny the faith?

Martyrs.

Are these martyrs ever mentioned in Scripture?

Yes: Acts xxii. 20; Rev. vi. 9.

For what did they suffer death?

Because they would not deny the faith.

But did they die for the Creed?

They died for the faith of which the articles in the Creed are the oldest and simplest statements.

Should we be able to die for the faith if God were to call upon us to do so?

If He gives us His Almighty grace we should.

But since God has not as yet called us to die for the faith, what is our duty now?

To live to the faith.

How do we do this?

By living as if we believed our Creed to be true.

[By living as if we believed that God our Father always sees us, that Jesus Christ has died to deliver us from sin, and that we must live forever after death.]

Can we believe that the things in the Creed are true, and yet not be saved?

Yes; we read, "The devils believe and tremble"
(James ii. 19).

Can we believe to the saving of our souls without the grace or help of God?

No; faith is the gift of God (Eph. ii. 8; Phil. i. 29).

What then should we do ?

We should pray to God for faith.

Mention the prayer of one who asked for faith.

"Lord, I believe, help Thou mine unbelief" (Mark ix. 24).

What was the prayer of the Apostles ?

"Increase our faith" (Luke xvii. 5).

THE CREED OF ST. ATHANASIUS.

[The beautiful dogmatic hymn which is "commonly called the Creed of St. Athanasius" was named after that great defender of the Faith (died A. D. 373), as containing an accurate statement of what he and the true Catholics of his day believed. But it was most likely composed by Hilary, who became Bishop of Arles in the year 429; or else by Victricius, Bishop of Rouen in 401. It was probably intended to meet the spread of Arianism in the French Church.

This Creed is reprinted from the English Prayer Book. It is there ordered to be "sung or said at Morning Prayer, instead of the Apostles' Creed," on Christmas-Day, Epiphany, Easter-Day, Ascension-Day, Whitsun-Day, Trinity Sunday and seven of the Saints' Days.

Three verses commonly called the "damnatory clauses" are omitted here as forming no part of the Creed proper.]

1. The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighty: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

2. Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet He is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven ; he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting ;
and they that have done evil, into everlasting fire.
Glory be to the Father, etc.

Fourth Sunday in Lent.

GOD THE FATHER ALMIGHTY.

	1	2	3
Scripture illustration	John xiv. 1-15	Ex. iii. 1-16	Heb. i.
Text.....	John xiv. 6	Ex. iii. 14	John xiv. 9

PORTION OF CHURCH CATECHISM.

From "My good child know this," to "Amen, so be it."

§ 1. God the Father.

In Whom do you first profess that you believe ?

In God the Father Almighty.

Why do you first profess your belief in God the Father ?

Because He is the first Person in the Godhead.

But in order to be saved must you not believe in Jesus Christ ?

Yes ; but I could not believe that Jesus is the Son of God unless I believe that there is a God, and that He has a Son.

Of whom is God the Father ?

1. Of Jesus Christ, His Only and Eternal Son by nature.

2. Of men and angels by creation.

3. Of Christians by baptism.

By Whom did God reveal Himself as Father ?

By Jesus Christ.

By what name did He reveal Himself to the Israelites ?

By the name Jehovah.

Does this mean the same as the Father ?

No ; it simply means one who is, *i. e.*, the self-existent Being. "I am that I am."

Who only can believe in God as the Father ?

Christians : those who believe that Jesus is the Son of God.

Why do they alone believe in God the Father?

Because they alone believe that He has a true Son.
Do the Mahometans believe in the same God as we do?

No.

Why not?

Because the God in whom they believe has no Son.
 He is not the God Whom Jesus Christ has revealed.

§ 2. Almighty.

What is God the Father?

He is Almighty.

What is that?

He is able to do all things.

What proof has He given of His Almighty power?

He has made heaven and earth.

What besides must you believe, if you believe this?

I must believe that all the life and order and beauty which there is in the visible universe did not proceed out of that universe itself, but came from Him Who made it.

Does the profession of your belief in God as the Maker of heaven and earth require you to believe in any particular theory of Creation?

No; it only requires me to believe that in whatever way all things were brought into being, it was by His sole wisdom and power.

[For instance, it does *not* require me to deny that the living creatures upon the earth were brought to their present state of perfection by some such process as that which is called "natural selection;" but it *does* require me to acknowledge that this natural selection (if such a thing there be) was planned by the wisdom of God, and that every single stage in its progress was ordered and controlled by His Almighty Power.]

What does the Nicene Creed add to these words of the Apostles' Creed?

That God is the Maker "of all things, visible and invisible."

What do the things invisible refer to?

The world or worlds of angels, or the spiritual, unseen, and (as we call it) supernatural world.

Why were these words inserted in the Creed?

Because many ancient heretics believed that some of the angelic natures were not created by the God revealed to us in the Scriptures.

Why did they entertain so monstrous an opinion?

In order to account for the origin of evil.

Did God create the sin and evil that is in the world?

No.

How then did it arise?

As far as we can gather from Scripture, it arose out of the free will with which God had endowed angels and men, and the trial or probation which, in His wisdom, He saw fit to allow them to undergo.

Can we explain this?

No; it is the deepest of all mysteries.

§ 3. The Father and the Son.

By whom did God make all things?

By His Son.

Give a proof of this from Scripture.

"All things were made by Him (Jesus Christ the Word), and without Him was not anything made that was made" (John i. 3).

How are we to honor God the Father?

By honoring the Son (John v. 23).

Cannot we honor the Father without acknowledging the Son?

No; "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23).

How must we come to God the Father?

Through the Son (John xiv. 6).

How must we pray to God the Father?

We must pray to Him in the name of His Son (John xvi. 23).

(This Sunday is sometimes called Mid-Lent Sunday; also Refreshment Sunday on account of the Gospel for the day.)

Fifth Sunday in Lent.

JESUS CHRIST, HIS ONLY SON, OUR LORD.

	1	2	3
Scripture illustration	Phil. ii. 5-14	Josh. i. 1-12	John v. 17-25
Text	Matt. i. 21	Is. xxxv. 4	Acts iv. 12

PORTION OF CHURCH CATECHISM.

From "How many Sacraments," to the end.

§ 1. The Name of Jesus.

After God the Father, in Whom do you say that you believe?

In Jesus Christ, His only Son our Lord.

What name has He?

The name of Jesus.

Is the word Christ part of His name?

No; it is His title. He is Jesus the Christ, that is, the Anointed One. (See lesson for First Sunday in Advent.)

Was any other person called by this name?

Yes; Joshua, or Jesus, the son of Nun (Heb. iv. 8).

What is there remarkable about Joshua?

He subdued the enemies of Israel, and led them into the land of promise.

Of whom is Joshua, or Jesus, then a type?

Of the Lord Jesus, Who subdues our enemies and Who leads us into Heaven.

Does the name of Jesus then signify Saviour?

It rather means, "Jehovah, our Saviour," or "Jehovah is salvation."

In what respect does He save from sin?

He saves us from the guilt, the defilement, the power, and the punishment of sin.

[He saves, for instance, the drunkard from his drunkenness, the thief from his dishonesty, the covetous man from his covetous desires; and if there be any other form of evil, He saves us from its power here and its punishment hereafter.]

What is ever to be remembered respecting the import of this saving name?

That it was given to Him because He saves His people from their sins, and not in them.

But cannot He save His people in sin?

No; that would not be salvation, because sin itself is that which keeps us separate from God, and must by its very nature destroy us.

Who gave to our Lord this name of Jesus? God.

By whom?

By the angel Gabriel.

Why was this particular name given to Him?

Because He was to "save His people from their sins" (Matt. i. 21).

Is His name a name of great honor?

Yes; it is the "name which is above every name" (Phil. ii. 9).

How then are we to show it honor?

"At the name of Jesus every knee should bow" (Phil. ii. 10).

How do we honor the name of Jesus?

Outwardly: by making some sign of reverence, such as bowing the head or knee when we hear it named.

How besides?

Inwardly: by pleading this name in our prayers.

Why do we bow our heads at the name of Jesus and not at the word Christ?

Because it is the name by which He humbled Himself to become man, the name therefore by which He is in greatest danger of being dishonored.

§ 2. God's only Son.

Whose Son is Jesus Christ?

He is the Son of God.

Are we not sons of God?

Yes, but Jesus is God's only Son.

How is Jesus God's Son?

By nature.

In what sense is Jesus God's Son?

In the same sense as each one of us is the son of his father.

When was He begotten?

"Before all worlds" (Nicene Creed).

What does that mean?

From all eternity; from everlasting.

Was there ever a time in which there was no Son of God?

No (John i. 1-4).

What then has God always been?

He has always been a Father—the Father.

If the Father is God, what must His true and only Son be?

He must be God also.

Why?

Because a true son partakes of his father's nature.

If the father is a human being, of what nature is his true son?

Of the human nature.

If the Father is the Divine Being, of what nature must His Son be?

Of the One Divine Nature (John v. 18).

Does our Blessed Lord ever claim to have the same Divine nature as God His Father has?

Yes; when He says, "I and My Father are one" (John x. 30).

If we refused Divine honor to the Son, Whom should we dishonor?

We should dishonor the Father, for Christ Himself tells us that "he that honoreth not the Son, honoreth not the Father" (John v. 23).

§ 3. Our Lord.

What is the only Son of God to us?

He is our Lord, that is, our God (Jehovah).

In what other sense is this word Lord applied to Jesus?

In the sense of His being the Governor, Master and Possessor of us and of all things.

How must we honor Christ as Lord?

By ever acknowledging Him as our Master. By ever remembering that we have been bought by Him.

What price did He pay that He might possess us as our Lord?

"His own Blood" (Acts xx. 28).

Is this His title in Heaven?

"Lord of lords" (Rev. xix. 16).

(This Sunday is also called Passion Sunday, because our Lord now begins "to go up" to Jerusalem and to enter the dark shadow of His Suffering or Passion. Luke xviii. 31.)

The Sunday next before Easter.

SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD.

	1	2	3
Scripture Illustration	Mark xv. 1-40	Is. liii.	Luke xxiii. 1-48
Text	John x. 11	Is. liii. 4, 5	John i. 29

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Our Lord's Passion.

What is the meaning of Passion as applied to our Lord?

Suffering. It has the same root meaning as "patience."

Were our Lord's sufferings under Pontius Pilate the first thing which He suffered?

No; His whole life was a suffering life.

What, on account of His suffering life, was He called in prophecy?

"A man of sorrows, and acquainted with grief"
(Is. liii. 8).

What sufferings are particularly mentioned in the Creed?

Those He suffered under Pontius Pilate.

Is our faith particularly directed to these sufferings?

Yes.

By Whom?

By Himself (Matt. xvi. 21; xx. 18, 19).

By whom in prophecy?

By David, in Psalm xxii.; by Isaiah, in ch. liii.;
by Daniel ix. 26.

By whom was our Lord betrayed?

By Judas.

Was this foretold in prophecy?

Yes; in Zechariah xi. 12.

In what did our Lord's betrayal consist?

In Judas telling the officers where He could be found, that they might seize Him when alone, in the absence of the multitude.

Did the thought of this oppress Him?

Yes (John xiii. 21).

How did the near prospect of His sufferings affect Him?

It wrung from Him His agony and bloody sweat.

What was the first indignity He endured?

He was apprehended as if He had been a malefactor, with swords and staves (Matt. xxvi. 55).

Before whom was our Lord first taken?

Before Annas the high priest (John xviii. 13).

To whom did Annas send Him?

To Caiaphas (John xviii. 24).

What indignities and insults did He suffer in the hall of Caiaphas?

He was smitten and buffeted (John xviii. 22; Matthew xxvi. 67, 68).

Did His friends and disciples stand by Him under all this?

No; they forsook Him (Matt. xxvi. 56).

How did the foremost among them treat Him?

He denied Him (Matt. xxvi. 70).

Before whom was He now taken?

Before Pilate.

Why did not the chief priests punish Him?

Because He must be delivered to the Gentiles. It was not lawful for the Jews to put any man to death (John xviii. 31).

To whom did Pilate send Him?

To Herod (Luke xxiii. 7).

What did He suffer before Herod?

Luke xxiii. 11.

To whom was He at last sent?

To Pilate.

What did He suffer before Pilate?

Scourging.

Was this expressly mentioned in prophecy?

Yes (Isaiah l. 6).

What else did He suffer?

He was crowned with thorns (John xix. 2).

What other indignity?

He was spit upon (Isaiah l. 6).

And what was the end?

He was crucified.

Was this particular punishment foretold?

Yes; the sufferings foretold in Psalm xxii. can be all endured together under no other form of death.

Did our Lord bear His cross on the way to His crucifixion?

At first He did (John xix. 17).

Was any type fulfilled by this?

Yes; Isaac bearing the wood (Gen. xxii. 6).

Was any other type fulfilled in the death of our Lord?

Yes; as the brazen serpent was lifted up, so was He (John iii. 14; Num. xxi. 9).

Under whom did He suffer crucifixion?

Under Pontius Pilate.

Who was this Pontius Pilate?

The Roman governor.

How came it that a foreign governor had power to order the crucifixion?

Because the sceptre, i.e., the supreme power, had departed from Judah (Gen. xlix. 10).

Did he desire to crucify our Lord?

No; he declared Him to be innocent (John xix. 6, 12).

Who then urged him to crucify Jesus?

The chief priests.

With what threat?

John xix. 12.

What then was Pilate's sin?

Selfish cowardice and godless fear of men.

§ 2. The Purpose of Christ's Death.

For what purpose did Christ Himself say that His blood was to be shed?

"For the remission of sins" (Matt. xxvi. 28).

What other word is used respecting His death?

That it is a propitiation (Rom. iii. 25; 1 John ii. 2).

What are these ways of speaking called?

They are called sacrificial.

Why?

Because they are the ways of speaking used

throughout the Old Testament, to describe the benefits derived from the Jewish sacrifices.

What are some of the great types of our Lord's sacrificial death?

The Paschal Lamb (Ex. xii. 3-14). The daily sacrifice of a lamb morning and evening (Num. xxviii. 3). The goat of the sin offering on the great Day of Atonement (Lev. xvi. 15).

What did the Jewish sacrifices make? Atonement.

What is atonement?

It is the act of making people *at one*.

Was there a real atonement through such sacrifices?

"It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4).

What good did they do then?

They restored the sinner to the congregation of Israel.

Who alone has power to take away sin?

Jesus "the Lamb of God" (John i. 29).

What is the blood of Christ said to do for us?

It is said to "cleanse us" (1 John i. 7), to "wash us from our sins" (Rev. i. 5).

What is the meaning of all these ways of speaking?

They all mean that through the death of Christ, *i. e.*, His blood-shedding, God forgives us.

Do they mean anything besides this?

Yes; they signify that because of Christ's death we are brought back into the favor of God.

Have they any further meaning still?

Yes; they mean that because of Christ's death we have power given to us to die to sin, and to live to God.

How was it that Jesus could shed blood of such power?

Because He was at once God and man.

For whom did He shed His blood?

For all men (1 John ii. 2).

§ 3. What We Should Do.

How are we to show our gratitude for all this?

By loving Him (2 Cor. v. 14, 15).

How do we show our love?

By keeping His commandments (John xiv. 15) and imitating Him in His life of self-sacrifice.

Can we love Him if we do not strive to keep His commandments?

No (John xiv. 23, 24).

What commandment must we keep in particular commemoration of His death?

"This do in remembrance of Me" (Luke xxii. 19).

THE DAYS OF HOLY WEEK.

This week is called Holy Week because it is the week of our Lord's great suffering and death. It should be kept with quietness and much prayer.

SUNDAY.—This day is commonly called Palm Sunday because it was on it that our Lord made His triumphal entry into Jerusalem and the people strewed branches of palm trees in His way (John xii. 12-20).

MONDAY.—Jesus curses the barren fig-tree; drives the buyers and sellers out of the Temple. The Chief Priests and Scribes take counsel against Him (Mark xi. 12-20).

TUESDAY.—Jesus teaches in the Temple; answers the questions of His enemies; speaks many parables; denounces woe on the Scribes and Pharisees; foretells the destruction of Jerusalem (Mark xi. 20 to end, xii. xiii.).

WEDNESDAY.—Jesus foretells His betrayal. The Chief Priests agree with Judas for thirty pieces of silver (Luke xxii. 1-7).

MAUNDY-THURSDAY.—The Last Supper. Jesus washes the Disciples' feet; gives the sop to Judas, and warns Peter. He institutes the Sacrament of the Holy Communion (Matt. xxvi. 17-31). He comforts the Disciples, promising the Holy Ghost. He prays to His Father (John xiv.-xv.). In the Garden of Gethsemane He is in an agony; His bloody sweat. Judas betrays Him with a kiss. He is taken; forsaken by all the Disciples; led before the High Priest; denied by Peter; condemned to death (Matt. xxvi. 48 to end).

This day is called Maundy-Thursday because our Lord then gave his great *mandates* or *commandments* that His Disciples should love one another as He had loved them, and that they should "do this" (that is, celebrate the Holy Eucharist) in remembrance of Him (John xiii. 34 and Luke xxii. 19).

GOOD FRIDAY.—(6 A.M.)—Jesus is brought before Pilate and examined; sent to Herod, mocked, and sent back to Pilate; Barabbas is preferred before Him. The scourging; the purple robe; the crown of thorns; the reed; the spitting, smiting, and mockery. He is given over to death, and led to crucifixion bearing the Cross (Matt. xxvii. 1-34).

(9 A.M.)—Jesus is crucified between two thieves. The soldiers part his garments and cast lots. He is reviled. The penitent thief. The seven sayings on the Cross. They give Him vinegar and gall.

(12 noon.)—The sun is darkened.

(3 P. M.)—Jesus dies. The veil of the Temple is rent in twain. The graves are opened. His side is pierced. Blood and water flow from it (Luke xxiii. 33-50; John xix. 31-38).

Joseph and Nicodemus take His body from the Cross, and lay it in a new tomb (Matt. xxvii. 57-61).

SATURDAY—EASTER EVEN.—The rest of the Sabbath; the guard of soldiers; the Lord's body lies in the sepulchre; His soul is with the departed (Luke xxiii. 50 to end; 1 Peter iii. 18, 19).

Thus the Church would have us follow Him day by day throughout this Holy Week, that being made like Him in life we may also be "buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection" (Collect for Easter-Even).

Easter-Day.

THE THIRD DAY HE ROSE FROM THE DEAD.

	1	2	3
Scripture Illustration	John xx. 1-19	Ex. xii. 1-15	Matt. xxviii.
Text	1 Cor. xv. 20, 21	Ps. cxviii. 23, 24	John xi. 25

§ 1. Our Lord's Resurrection.

What besides His death do you profess that you believe respecting the Lord Jesus?

That the third day He rose again from the dead.

Who rose again from the dead?

The Son of God, Who had been crucified for us, and had died and been buried.

In what body did He rise again?

In the same Body which had been crucified.

How was it known to be the same Body?

Because it had all the marks which it had received when it was crucified.

What were these?

The prints of the nails in the hands and feet (Luke xxiv. 39), and the wound of the spear (John xx. 27).

To whom did our Lord appear?

To those who knew Him best before His crucifixion.

Did they expect His Resurrection?

No.

Ought they to have expected it?

Yes: He distinctly told them that He would rise again.

How many times did our Lord appear after His Resurrection and before His Ascension?

About eleven appearances are recorded (Mark xvi. 9; John xx. 14, 20, 26; xxi. 1, 2; Matt. xxviii. 9, 16; Luke xxiv. 31 to end; 1 Cor. xv. 6, 7).

Were these all the appearances?

No: in all probability there were many more, for "He was seen of the Apostles forty days," and nearly half of the appearances mentioned were on the first day.

Did He appear to all the people?

No: only "to witnesses chosen before of God" (Acts x. 41).

To what were the Apostles especially chosen to bear witness?

To His Resurrection (John xv. 27; Acts i. 22).

Why was it necessary to have "chosen witnesses" of His Resurrection?

Because only those who knew Him well in life could be sure that the person Who rose was the same person Who died.

What other reason can you give?

Because it was necessary to have witnesses in whose character we could have entire confidence.

§ 2. Easter.

On what day of the year did our Lord rise from the dead?

On Easter-Day.

How long has the feast of Easter been kept in the Church?

Probably from the very beginning (1 Cor. v. 7, 8).

On what day of the week did our Lord rise?

On the first day, that is, the Lord's Day or Sunday, which is therefore a weekly Easter.

Why has the Church always kept Easter Day?

In order that it might bear continual witness to our Lord's Resurrection.

How does it bear witness that Christ rose from the dead?

Because it has been kept by the whole Church from the beginning, and if Christ had not really risen it

would have been impossible to persuade men to keep it.

Is there anything like this in every-day matters?

Yes; if there had been no Declaration of Independence in 1776 it would have been impossible to get the whole Nation to keep the Fourth of July in memory of it.

To what then does the constant keeping of Easter and of the Lord's Day testify?

To the fact that Christ really rose from the dead.

§ 3. The Three Great Feasts of God's Ancient Church.

Did God employ this method of yearly festivals to teach His ancient Church the great facts of their Religion?

Yes; He commanded them to keep three great festivals every year just as we do (Ex. xxiii. 14-17).

What were they?

The Feast of Tabernacles, early in the winter.

The Feast of the Passover or of Unleavened Bread, in the spring.

The Feast of Pentecost, fifty days afterwards.

What have we corresponding to these?

Christmas, Easter, and Whitsun-Day.

To which does Easter correspond?

To the Passover.

When did Christ rise from the dead?

During the feast of the Passover.

Was this ordained of God?

Yes; our Lord tells us the "hour" of His Death and Resurrection was fixed (John vii. 8, 30; viii. 20).

§ 4. The Passover.

What great events did the Passover commemorate?

It commemorated two events in the history of God's chosen people.

What were they?

The first was their deliverance from the destroying angel who went forth to destroy the first-born of the Egyptians.

How were the Israelites delivered from this angel of death?

God commanded each family to sacrifice a lamb and to sprinkle the blood on the posts of their doors.

What then?

The angel did "pass over" their houses and they were saved (Ex. xii. 11, 13).

From what death has Christ by His Death and Resurrection saved us?

From the death eternal, the death of the soul.

What then is our Lord?

The true "Lamb of God, Which taketh away the sin of the world" (John i. 29).

What other event did the Passover commemorate?

The escape of the people on that same night from the bondage of Egypt and their miraculous passage through the Red Sea a few days later (Ex. xiv).

What were the Israelites in Egypt?

Slaves.

What did God's love and power make them?

Freemen.

Why then did God command them to keep the feast of the Passover?

To remind them and their children forever of their great deliverance from death and bondage (Ex. xii. 14, 17).

Has Christ by His Death and Resurrection done anything like this for us?

Yes; but something very much greater.

What has He done for us?

He has delivered us from eternal death and from the bondage of sin.

What reason then have we for keeping Easter?

We have greater reason than the Jews had for keeping the Passover.

§ 5. The Witness to Christ's Resurrection.

Why has the Church regarded Easter as the greatest of all her festivals?

Because of the great importance of our Lord's Resurrection.

In the first preaching of the Apostles did they make much of the Resurrection?

Yes; they seem always to have spoken of it (Acts iv. 2, 33; xvii. 18).

Why?

Because it was the crowning proof that Jesus was indeed the Son of God.

What besides does Christ's Resurrection prove?

It proves that Christ can give us both pardon for sin and power to forsake sin.

Is there great reason then for our rejoicing on Easter Day?

Yes; because it is the day on which Christ conquered death, and if we are only faithful to Him we have nothing to fear.

Is this victory over death of use to our souls only?

No; to our bodies also, for as Christ rose so shall we rise, and our vile bodies will "be fashioned like unto His glorious body" (Phil. iii. 21; see also 1 John iii. 2).

First Sunday after Easter.

THE RESURRECTION OF DEAD SOULS.

	1	2	3
Scripture illustration	John v. 17-28	Ex. xiv. 13 to end	Rom. vi. 1-14
Text.....	Col. iii. 1	Ps. lvi. 18	Rom. vi. 11

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. The First Resurrection.

How many resurrections does our Lord speak of?

Two; the resurrection of dead souls and the resurrection of dead bodies.

Who is the source of life in both these resurrections?

Christ the Second Adam, the new Head of our race.

What is the state of our souls without Christ?

They are in a state of death.

From whom do we derive this state of death?

From the first Adam whose children we are, and whose sinful nature we inherit.

How does Holy Scripture speak of people in this natural condition?

As "dead in trespasses and sins" (Eph. ii. 1).

Why is this state called a death?

Because in it our souls are powerless and helpless like a dead body.

If then Christ saves us from this death, how might we expect Him to speak of His act?

As a resurrection.

What does our Lord say concerning this resurrection of dead souls?

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24).

Does this resurrection or passage "from death unto life" take place in this world?

Yes; Christ tells us it does.

What are His words?

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John v. 25).

To what dead does our Lord here refer?

To those "dead in trespasses and sins;" to dead souls.

Why are you sure of this?

Because our Lord says that it is a resurrection that not only "is coming," but "now is."

Does our Lord speak here of the resurrection of the body also?

Yes; He says that "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth" (John v. 28, 29).

What name seems to be given to the resurrection of dead souls in the book of Revelation?

"The first resurrection" (Rev. xx. 5, 6).

Do the Apostles speak of this change in Christians as a resurrection?

Yes, frequently.

Give some instances.

Eph. ii. 5, 6, 7; Col. ii. 13; iii. 1.

§ 2. Regeneration or the New Birth.

By what other name does our Lord speak of this resurrection of the soul?

The new birth (John iii. 5).

Why does He speak of it as a new birth?

Because a birth is a kind of resurrection from the dead. It is the giving of life to one who was, as it were, dead.

Does our Lord for the same reason speak of the resurrection of the body as a new birth?

Yes; He calls it also "the regeneration," or new birth (Matt. xix. 28); that is, from the grave.

§ 3. Christ our Life.

Who alone can restore to life a soul dead in sin?

Our Lord Jesus Christ.

How do we know this?

Because He Himself tells us, "I am the Resurrection and the Life" (John xi. 25).

In what other words?

"I am the bread of life" (John vi. 48). "I am the way, the truth, and the life" (John xiv. 6).

How has He proved these words to be true?

By His own Resurrection from the dead.

Who is the source of all life?

God (Ps. xxxvi. 9).

What then did the Resurrection prove?

That Christ was God.

§ 4. How Christ Gives us Life.

With what does our Lord connect the giving of life to a soul?

With faith in Himself as the Son of God (John vi. 47).

With what besides does He connect it?

With Holy Baptism (John iii. 5).

Does St. Paul connect it with Baptism?

Yes (Rom. vi. 3, 4, 11; Col. ii. 12, 13).

Does our Lord connect this giving of life with anything else?

Yes; with receiving the Holy Communion.

What does He say?

"Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John vi. 54).

Is this eternal life a present life, or is it only something to be given us hereafter?

It is a present life which begins here and is brought to perfection when Christ raises up our bodies at the last day.

But have we this life if we do not believe in Christ?

No, assuredly; unless we believe that Christ rose from the dead we have no hope in Him, and no life in Him.

If we are really "risen with Christ" what will we do?

We will forsake our sins and try with all our hearts to obey Christ.

Second Sunday after Easter.

THE RESURRECTION OF THE BODY.

	1	2	3
Scripture Illustration	1 Cor. xv. 35-50	Ez. xxxvii. 1-15	Thes. iv. 13 and
Text.....	John v. 28, 29	Job xix. 25, 26	1 Cor. xv. 51, 52

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. The Second Resurrection.

What, after the forgiveness of sins, do we profess to believe in?

The Resurrection of the body.

What do you mean by Resurrection?

Rising again from the dead.

When will this Resurrection take place?

At the Last Day (John xi. 24).

What rises again?

The body.

What body?

The same body which died.

Must it be the same body?

Yes.

Why?

Because Christ's Resurrection is the pattern of ours, and He rose again in the same Body.

How can the same body be raised again?

By the almighty power of God.

Is it necessary to believe that every particle of the dead body will enter into the new?

No; this is not necessary to its being the same body.

How do you know that it is not necessary?

I know it because my own body does not contain the same particles as when I was an infant, and yet I have the same body as I had then.

Is there any other illustration of this?

Yes; that which St. Paul gives us in the lesson in the Burial Service.

What is that?

He compares the burial of the body of a Christian to seed sown in the earth, and its resurrection to the seed grown up (1 Cor. xv. 35-39).

Does the new wheat contain all the particles of matter in the seed?

No; "Thou sowest not that body that shall be" (1 Cor. xv. 37).

But is the new wheat the same as the buried seed from which it sprung?

Yes, it is the same. "God giveth to every seed his (its) own body" (1 Cor. xv. 38).

What then at this season may remind us of the Resurrection of our bodies?

The fields of new grain springing up all over the land from dead and buried seeds.

§ 2. The Resurrection Body.

Will our bodies be raised up in the same condition?

No: they will be raised up spiritual bodies.

What does this mean?

Bodies that are endowed with the powers of spirits.

Do we understand how a body can be at once body and spirit?

No: but we take God at His word when He says by St. Paul, "There is a natural body and there is a spiritual body" (1 Cor. xv. 44).

What was the condition of our Lord's Body after He rose?
It was a spiritual body.

Does this mean merely that it was a spirit?

No; it means that it was a Body possessed of the powers of a spirit.

Was our Lord very careful to teach His disciples that He had a true and real body after He rose?

Yes; He told them to behold His hands and feet with the marks of the nails still in them.

What did He say besides?

"Handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39).

Which of His Apostles did Christ specially command to employ this test of His having a true body?

He said to St. Thomas, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing" (John xx. 27).

What other proof did our Lord give that His Body was real?

He ate and drank with His disciples after He rose from the dead (Luke xxiv. 41-44; John xxi. 13; Acts x. 41).

Was His Body changed from what it was before He died?

Yes; it became a spiritual Body.

What is that?

A body that can move and act as a spirit does.

In what way did our Lord's Body show this power?

It passed out of the sealed tomb before the stone was rolled away, and into a room "when the doors were shut" (Matt. xxviii. 2; John xx. 19).

In what other ways?

It vanished and reappeared at will (Luke xxiv. 31, 36).

How does all this interest us?

Because at our resurrection the Lord Jesus "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21; see also 1 John iii. 2).

What other properties will our future bodies have?

They will be incorruptible and immortal (1 Cor. xv. 53).

What other property will they have?

They will be glorious (1 Cor. xv. 43; Phil. iii. 21).

What other property?

Power. They will be "raised in power."

To what does our Lord liken those who will attain to a blessed resurrection?

They will be "equal unto the angels" (Matt. xxii. 30; Luke xx. 35, 36).

§ 3. Who Will Rise from the Dead.

Will the wicked be raised from the dead at the Last Day?

Yes; our Lord tells us that "all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

Will all men rise at the same time?

Scripture tells us that "the dead in Christ shall rise first" (1 Thess. iv. 16).

What will happen to those Christians who are alive at Christ's coming?

Their bodies will be "changed" without dying, and they will rise "to meet the Lord in the air" (1 Cor. xv. 51; 1 Thess. iv. 17).

Who alone will possess bodies like Christ's "glorious body"?

Those who have part in the "first Resurrection" (Rev. xx. 5, 6).

What is the "first Resurrection"?

The Resurrection of souls from the death of sin unto the life of righteousness.

When must the first Resurrection take place?

In this life.

How?

By Christ's power in Holy Baptism, and by the constant aid of the Holy Spirit in turning us from sin and "renewing" us in holiness (Titus iii. 5).

Is there any connection between the faithful receiving of the Lord's Supper and the Resurrection of our bodies?

Yes: our Lord says, "Whoso eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day" (John vi. 54).

Is there any recognition of this in our Communion Office?

Yes; when the minister says to each communicant, "The Body [or Blood] of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life."

If our bodies are thus to rise again, how should we regard them?

As holy, and so we should keep them from all sinful defilement.

How should we regard the departure of true Christians?

As only a brief separation; for we read, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 13, 14).

How should we regard death?

As the gate of our joyful resurrection (Collect for Easter Even).

Third Sunday after Easter.

BURIED, HE DESCENDED INTO HELL.

	1	2	3
Scripture Illustration	Lk. xxiii. 39 end	Jonah i.	Lk. xvi. 19 end
Text.....	Luke xxiii. 43	Ps. xvi. 10, 11	Rev. xiv. 13

PORTION OF CHURCH CATECHISM.

From "My good child, know this" to "Amen, so be it."

§ 1. Buried.

Did our Saviour's dead body hang long upon the Cross?

No; it was taken down the same day and buried.

By whom?

By Joseph of Arimathæa (Matt. xxvii. 57).

Who assisted him in this good work?

Nicodemus (John xix. 39).

Was it the custom among the Romans to bury those who had been crucified?

No; the bodies of crucified persons frequently hung on the cross till they were corrupted and dissolved.

Who desired that our Lord should be taken down?

The Jews (John xix. 31).

What precautions were taken respecting His body?

Matt. xxvii. 63 to end.

Is the burial of Christ ever mentioned as a part of the Gospel?

Yes; by St. Paul (Acts. xiii. 29; 1 Cor. xv. 4).

What type was fulfilled in the state of our Lord's body when it was laid in the tomb?

The Paschal Lamb, a bone of which was not broken (John xix. 36; Ex. xii. 46).

What prophecy was also fulfilled?

Zec. xii. 10; John xix. 37.

What prophecy was fulfilled by the state of our Lord's body whilst it continued in the tomb?

That His flesh should "not see corruption" (Ps. xvi. 10).

Does our Lord ever allude to His own burial?

Yes: He cites that which happened to Jonah as a type of it (Matt. xii. 40).

Does He elsewhere allude to it?

Yes (Matt. xxvi. 12).

What have we to do with this article of the Creed?

We learn not to be afraid of the grave, because Christ has been there before us.

§ 2. Hell or Hades.

What is the next article of the Creed?

"He descended into Hell."

What does Hell mean here?

The place of departed spirits.

What is the original word in the New Testament?

Hades.

What does the word mean?

It means simply the unseen place.

How many words are there in the Greek Testament for our word Hell?

Two: Hades and Gehenna.

What does the latter signify?

The place of eternal punishment in body and soul after the Resurrection.

Did our Lord descend into Gehenna? No.

Into how many parts does Hades seem to be divided?

Into two.

What are they?

The abode of the righteous and that of the wicked.

Is there any division between them?

Yes: a great gulf, which none can pass (Luke xvi. 26).

What name does the Lord Jesus give to the place of good souls in Hades?

Paradise.

When did He call it by this name?

When He said to the penitent thief on the Cross,
 "To-day shalt thou be with Me in Paradise"
 (Luke xxiii. 43; compare 2 Cor. xii. 4; Rev. ii. 7).

How do we know that He did not mean Heaven?

Because after Christ rose He told Mary Magdalene
 He had not yet ascended to His Father (John
 xx. 17).

When did He ascend into Heaven?

Not until forty days later.

What then is Paradise?

Paradise is a place of peace where, close to the
 Lord Jesus, the souls of the righteous rest from
 their labors, grow in grace, and await the Resurrection (Phil. i. 23; Rev. xiv. 13; Phil. i. 6, 10).

§ 3. Our Lord in Hades.

On what day was our Lord crucified?

On Good Friday.

During what day then was He in the unseen place?

During the whole of Saturday, i.e., Easter Even,
 while His body lay in the grave.

What did He do during this time? 1. Pet. iii. 19.

Has our Lord dominion over the unseen world?

Yes: it is expressly said, "That at the Name of
 Jesus every knee should bow, of things in
 Heaven, and things in earth, and things under
 the earth" (Phil. ii. 10).

Does this latter place mean Hades, or the unseen world?

Yes: if we compare it with Ephes. iv. 9, we see
 that it must mean Hades.

What other place shows that our Lord has all power over the unseen world?

"I am He that liveth, and was dead, and behold
 I am alive for evermore, and have the keys of
 hell (Hades) and of death" (Rev. i. 18).

What do we learn concerning our Lord from this article of the Creed?

We learn that He possessed a true reasonable soul
 like ours.

What do we learn from it concerning ourselves?

We learn that our souls when separated from the body by death go to the place of departed spirits, there to wait until the day of Resurrection.

What else do we learn?

We learn that we need not be afraid for our souls to go where Jesus has gone before us, and where all who have died trusting in Him are "in joy and felicity" (Collect in Burial Office).

Fourth Sunday after Easter.

HE ASCENDED INTO HEAVEN.

	1	2	3
Scripture Illustration	Acts 1. 1-12	2 Kings ii. 1-15	Lk. xxiv. 36 end
Text.....	John xiv. 3	Ps. lxviii. 18	Heb. vi. 19, 20

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. The Ascension.

What do we profess to believe respecting Jesus Christ after He rose from the dead?

That He ascended into Heaven.

On what day did He ascend?

On the fortieth day after Easter—Ascension-Day.

In whose sight did He ascend?

In the sight of the Apostles.

In what body did He ascend?

In the body which He had taken for our sakes. (See 4th Article of Religion in Prayer-Book.)

What was He doing when He began to ascend?

He was blessing the Apostles (Luke xxiv. 51).

How many accounts are there of His Ascension?

Two: one in Luke xxiv., one in Acts i.

Into what place did He ascend?

Into Heaven.

What is Heaven?

The place where God manifests His especial presence.

Why must Heaven be a place?

Because the glorified Body of our Lord is there.

For what purposes of grace did Christ ascend into Heaven?
For five.

1. To receive the glory which He had with the Father before the world was (John xvii. 5).
2. To appear in Heaven as our High Priest (Heb. iv. 14).
3. To send down the Holy Ghost (John, xvi. 7).
4. To rule over all things on our behalf (Ephes. i. 22).
5. To prepare a place for us (John xiv. 2).

To what place in Heaven did our Lord ascend?

To the highest and most honorable of all.

How is it described in the Creed?

As the right hand of God.

§ 2. Types and Prophecies.

What holy man was a type of Christ in the manner of his removal from this world? Elijah.

How does the Church show her belief that Elijah's translation is a type of our Lord's Ascension?

By reading the account of it as one of the lessons on Ascension Day (2 Kings ii.).

What prophecies have we in the Old Testament of the Ascension of Christ?

One especially in the 68th Psalm, "Thou art gone up on high, Thou hast led captivity captive, and received gifts for men."

Whose assurance have we that this refers to Christ's Ascension?

That of St. Paul in Ephes. iv. 8, 9, 10.

In what other Psalm is the Ascension foretold?

In the 24th: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in."

§ 3. Paradise and Heaven.

Did our Lord go to Heaven immediately after His death?

No, He went to Paradise (Luke xxiii. 43).

How do you know that Paradise is not Heaven?

Because after He rose from the dead, having returned from Paradise, He said to Mary Magdalene, "I am not yet ascended to My Father" (John xx. 17).

Does Holy Scripture tell us especially of one person that he has not yet entered Heaven?

Yes, in Acts ii. 34 we read that such a great saint as David "is not ascended into the heavens."

What is Paradise?

The place where holy souls go after death.

What is Heaven?

The place where perfect men, that is, men with bodies as well as souls, go after the Resurrection.

Where then do we expect to go after death?

To Paradise where Christ went.

How long shall we remain there? Till the day of Judgment.

What will happen then?

Our souls shall return and enter again our bodies, and we shall rise as Christ rose.

What then?

We shall ascend into Heaven as Christ ascended.

In what words are we taught this? 1 Thess. iv. 16, 17.

How do we know that we shall follow Christ in all these respects?

Because we are told not only that Christ is the "Firstfruits" of the General Resurrection, but is also our "Forerunner" in the Ascension (1 Cor. xv. 23; Hebrews vi. 20).

Of what promise will this be the fulfilment?

"That where I am there ye may be also" (John xiv. 3).

What duty follows from the consideration of Christ's Ascension?

The duty of seeking "those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Fifth Sunday after Easter.

**AND SITTETH ON THE RIGHT HAND OF GOD
THE FATHER ALMIGHTY.**

	1	2	3
Scripture Illustration	Heb. vii. 1-18	Ge. xii. 38 to end	Heb. ix. 1-15
Text	Rom. viii. 34	Ps. cx. 1	Heb. iv. 15, 16

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Christ's Session.

What are we specially required to believe concerning our Lord's Ascension?

That He now "sitteth on the right hand of God."
What is this called?

Christ's Session (that is, sitting).

What is meant by the expression "on the right hand of God?"

It means the most exalted place in the universe (Eph. i. 20-22).

What is meant by "sitteth"?

Abideth or continueth (Bp. Pearson).

Is Jesus Christ then on God's right hand at this very moment as He was 1800 years ago? Yes.

§ 2. Types and Prophecies.

What saint of the Old Dispensation was an eminent type of our Lord in His exaltation to the right hand of God?

Joseph (Gen. xxxvii. and xxxix. to end of book).

In what especial manner is Joseph's exaltation a type of Christ?

In that he was exalted to be the saviour of his brethren (Gen. xli. 37-44; xlv. 7; Acts v. 31).

Of what was our Lord's exaltation the reward?

Of His humiliation (Phil. ii. 8, 9).

What prophecy was fulfilled when Christ took His seat at the right hand of God?

The prophecy in the 110th Psalm: "The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool."

What two offices does Christ exercise at God's right hand?

The offices of King and Priest.

Who in this respect was the most complete type or image of Christ?

Melchisedec (Ps. cx. 4; Heb. vi. 20).

Why? Because he was both "King of Salem" (or peace) and "Priest of the most high God" (Gen. xiv. 18 and Heb. vii. 1, 2).

§ 3. Christ's Kingship in Heaven.

What words does Holy Scripture use to express Christ's Kingship?

"King of Kings, and Lord of Lords" (Rev. xix. 16).

What does our Lord say of Himself?

"All power is given unto Me in heaven and in earth" (Matt. xxviii. 18).

Over whom does Christ exercise this power?

He exercises it absolutely over the angelic hosts in Heaven and over all the souls of the faithful in Paradise (1 Peter iii. 22; Eph. i. 20-22).

Over whom does He exercise it on earth?

He is "the Head over all things to the Church" (Eph. i. 22).

How does He exercise this power on earth?

1. Directly, in the hearts and consciences of His people.
2. Indirectly, by His ministry, who are His "ambassadors" and the "rulers" under Him (Heb. xiii. 7, 17; 2 Cor. v. 20).

How long will Christ reign?

"He must reign till He hath put all enemies under His feet" (1 Cor. xv. 25).

When will that be?

At the Day of Judgment.

Will He cease to reign then?

No: He will reign for ever and ever. "Whose kingdom shall have no end" (Nicene Creed).

What does Christ's Kingship at God's right hand teach us?

It teaches us to have perfect confidence in His protection against all our enemies.

§ 4. Christ's Priesthood in Heaven.

What other office does Christ exercise in Heaven?

That of our Great High Priest.

Was not Christ's work ended on the Cross when He said "It is finished"?

No: it was only His humiliation and suffering as Man that was finished.

What part of the Jewish Ritual teaches us that Christ's work was not finished by what He did on earth?

The entrance of the High Priest once a year into the Holy of Holies (Lev. xvi. 3, 14, 15; Heb. ix. 7, 11, 12).

Of what is the Holy of Holies a type or figure?

Of Heaven (Heb. ix. 24).

What did our Lord carry with Him into Heaven when with "to appear in the presence of God for us"?

His own Body which had been offered in sacrifice on the Cross (Heb. viii. 3).

What reason have we for believing this?

We read in the book of Revelation that our Lord appears in Heaven like "a Lamb as it had been slain," that is, with the wounds still visible (Rev. v. 6).

Has Christ ever ceased to be a Priest?

No: He is "a Priest for ever after the order of Melchisedec" (Heb. vii. 21-26).

Has Christ yet to atone for our sins?

No (Heb. x. 12).

In what respect then does He act as our High Priest?

By His perpetual intercession.

By what other names do we speak of Him as a High Priest?

Our Mediator and our Intercessor.

§ 5. Our Priesthood on Earth.

What persons has our Lord appointed to perform special acts of intercession in His Church?

His ambassadors or ministers, who are also His priests.

How are they appointed?

By ordination.

How do they share in Christ's work of perpetual intercession?

Chiefly in the Holy Eucharist.

What do they do there?

They do on earth in a sacrament or mystery what Christ in Heaven is ever doing in glory.

What is that?

They "shew the Lord's death" (1 Cor. xi. 26).

Before Whom do they "shew His death"?

Before God the Father, as Christ is now doing in Heaven.

Are all Christians also priests?

Yes: by baptism and confirmation they are anointed as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5).

Does it follow because all Christian people are priests that there is no ministerial priesthood?

No: under the Old Covenant all the chosen people were priests, "a kingdom of priests," and yet there was also a ministerial priesthood (Ex. xix. 6).

Does a ministerial priesthood interfere with Christ's Priesthood? No more than the lay priesthood does.

As "an holy priesthood" what must all Christians offer to God? They must "offer up spiritual sacrifices," that is, the prayers and praises of their hearts and lips.

What besides must they offer?

They must "present" their "bodies" (that is, their whole life in the world as well as in the Church) "a living sacrifice unto God" (Rom. xii. 1).

How must all such sacrifices be offered to be "acceptable"?

They must be offered to God "by Jesus Christ," that is, in union with His intercession as our High Priest in Heaven (1 Pet. ii. 5).

Where especially do the laity exercise this "holy priesthood"?

In the Holy Eucharist where it is said, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

What great encouragement have we to come freely to God for pardon?

The thought that our great High Priest is also our Human Brother, Who knows all our infirmities (Heb. iv. 14-16).

(This day is also called Rogation Sunday because of the Rogation fast days in this week, and because of the Gospel which teaches about "rogation" or asking in Christ's Name.)

Sunday after Ascension-Day.

THE LIFE EVERLASTING.

	1	2	3
Scripture illustration	Rev. xx. 11 to xxi. 9	Dan. xii.	Rev. xxi. 9 to xxii. 6
Text.....	John v. 24	Psaln xxi. 6	John x. 27, 28

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Life Everlasting.

What is the last great truth of the Creed in which we profess to believe?

"The Life Everlasting."

How is this expressed in the Nicene Creed?

"I believe in . . . the life of the world to come."

Is this life everlasting the same as the immortality of the soul?

No: it is the joint life of soul and body after the day of the Resurrection.

Whose gift is this everlasting life?

It is the gift of God and of Christ.

Where is God said to give it?

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

To whom does Christ give it?

To His sheep who hear His voice, and whom He knows, and who follow Him (John x. 27).

In what words does Christ promise eternal life to His sheep?

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

Do we begin to have this eternal life only at our death or resurrection?

No: if we are ever to have it at all we must begin to have it now.

How do you know this?

Our Lord says, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John v. 24).

What does our Lord mean by this hearing of His word?

He means, of course, humbly believing, and abiding in, His word.

How do you know this?

Because He says afterwards, "If a man keep My saying, he shall never see death" (John viii. 51).

§ 2. The Happiness of Heaven.

Where is the happiness of the life everlasting described?

Rev. xxi., xxii.

In what will the happiness of Heaven consist?

The happiness of Heaven will consist chiefly in the

presence of God and Christ. "They shall see His face" (Rev. xxii. 4).

What is this called? The Beatific Vision.

Who will be our companions in Heaven?

Alholy men and the holy angels.

Will glorified men become angels?

No: angels are a different order of being (Heb. ii. 16).

Have angels bodies as glorified men will have?

No: they are only spirits.

In what besides will the happiness of Heaven consist?

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

Can this happiness be fully understood by us?

St. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9).

§ 3. Degrees of Reward.

Will all at last enjoy this life everlasting?

No: our Lord speaks of those who "shall go away into everlasting punishment" (Matt. xxv. 46).

Where else is this terrible doom declared?

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rv. xxi. 8).

Will all the wicked receive the same punishment?

No: our Lord tells us some will be "beaten with many stripes," some "with few stripes" (Luke xii. 47, 48).

But cannot all sins be now forgiven?

Yes: to those who repent and believe the Gospel.

Who then are these who will be thus destroyed?

Those who have deliberately continued in sin, died impenitent, and refused the remedy set forth in the Gospel.

Will all the righteous have the same reward?

No: it is expressly said that "every man shall receive

his own reward according to his own labour" (1 Cor. iii. 8).

In what parable does our Lord teach us this?

In the parable of the Pounds (Luke xix. 12-28).

Whitsun-Day.

I BELIEVE IN THE HOLY GHOST.

	1	2	3
Scripture illustration	Acts ii. 1-22	Deut. xvi. 1-18	John xvi. 1-16
Text	John xiv. 16, 17	Joel ii. 28	John xiv. 26

§ 1. The Descent of the Holy Ghost.

What article of the Creed does Whitsun-Day recall to our minds? I believe in the Holy Ghost.

What does the word "Ghost" mean?

Spirit.

Who is the Holy Ghost?

The Third Person in the Trinity.

When was the Holy Spirit sent down?

On the day of Pentecost.

What was Pentecost?

The feast held fifty days after the Passover in remembrance of the giving of the Law from Mount Sinai (Deut. xvi. 9-13; compare Ex. xix. 1).

Why was it fitting that the Holy Ghost should come on Pentecost?

Because one great purpose of His coming was that He should write God's Law in men's hearts (Jer. xxxi. 33).

What is the English name for Pentecost?

Whitsun-Day. (Pentecost has passed by various corruptions, Pingsten, Whingsten, into Whitsen or Whitsun. Another derivation is from *White-Sunday*, in allusion to the white robes worn by the many catechumens baptized on this day.)

Has Whitsun-Day or Pentecost been always observed in the Church in remembrance of the descent of the Holy Ghost?

Yes: from the beginning (Acts xviii. 21; xx. 16).

What was the sign of His presence?

Cloven tongues as of fire sat upon the Apostles
(Acts ii. 3, 4).

What wondrous gift did He bestow upon them?

The gift of tongues or languages.

What prophecies were fulfilled on that day?

Psalms lxxviii. 18; Joel ii. 28.

What fruits of His immediately appeared in men's lives?

Acts ii. 44-47.

Is the power to speak languages or to work miracles the greatest gift of the Holy Ghost?

No; His best gifts are those which make us holy
(Luke x. 20).

§ 2. The Lord, The Giver of Life.

What do you believe respecting the Holy Ghost?

I believe that He is God. (For proof see Trinity Sunday.)

Where do you confess this?

In the Nicene Creed, when I say "I believe in the Holy Ghost, the Lord."

What else do you confess that you believe respecting Him?

That He is "the Giver of Life."

What life?

The life of the soul, or spiritual life.

In what does this life consist?

In holiness and righteousness (1 Cor. xii. 8, 9, 10; Gal. v. 22).

What is to be made holy called?

To be sanctified.

Where is mention first made of the Holy Spirit?

In the very beginning of the Bible we read, "The Spirit of God moved upon the face of the waters" (Gen. i. 2).

Was this work in creation His greatest work? No.

What was the greatest work of the Spirit?

The Incarnation of our Lord Jesus Christ.

Did He bring this about?

Yes: so we read in the first page of the New Testament (Matt. i. 20).

§ 3. The Holy Ghost in the Scriptures.

What great gift do we owe to the Holy Spirit?

The Holy Scriptures.

Do we ever confess this in our Creed?

Yes : when we say that the Holy Ghost "spake by the Prophets."

What was the gift by which men were enabled to write the Scriptures called?

It is called Inspiration. "All Scripture," the Apostle says, "is given by inspiration of God" (2 Tim. iii. 16).

How is this Inspiration described by one who felt it?

"Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

§ 4. The Holy Ghost in the Ministry.

What other gift do we owe to the Holy Spirit?

The ministry of the Church.

Show this from Scripture.

St. Paul tells us that apostles, prophets, evangelists, pastors, and teachers, are His gifts (Eph. iv. 11).

Does he anywhere else teach us the same?

Yes : when he speaks to the Ephesian elders as having been made overseers over the flock of Christ by the Holy Ghost (Acts xx. 28).

What is given by the laying on of hands in ordination?

Gifts of the Spirit, to enable ministers to work the work of Christ (Acts xiii. 3).

§ 5. The Holy Ghost in Baptism and Renewal.

What did the Holy Spirit do for you in your baptism?

He made me a member of Christ.

How do you know this?

Because I read, "By one Spirit are we all baptized into one body" (1 Cor. xii. 13).

Is the Holy Spirit only given you in Baptism?

No: I am taught by the Church to pray that I may "daily be renewed by God's Holy Spirit" (Collect for Christmas Day).

How does He renew us?

By striving with us (Gen. vi. 3).

How besides?

By making intercession for us and helping us in our prayers (Rom. viii. 26, 27).

[Comforter or Paraclete as applied to the Holy Ghost means Advocate or Intercessor.]

Can the Holy Spirit teach men anything contrary to or different from what Christ has taught them?

No; He is "the Spirit of Christ," and our Lord tells us that His office is to, "bring all things to remembrance" which Christ has taught (John xiv. 26). "He shall not speak of Himself . . . He shall glorify Me" (John xvi. 13, 14).

How besides does the Holy Ghost renew us?

By shedding abroad the love of God in our hearts (Rom. v. 5).

§ 6. The Holy Ghost in Confirmation and Holy Communion.

What particular rite was ordained that in it we might receive the Holy Spirit?

Confirmation, or the laying on of hands.

What does He do for us in the Holy Communion?

He prepares us to receive it aright, i.e., in faith and prayer.

What besides?

He consecrates the elements so that through them we partake of the Body and Blood of Christ.

§ 7. The Holy Ghost in Repentance and Conversion.

If we fall into sin or forgetfulness of God, is there any work of the Spirit of God yet granted to us?

Yes: He sometimes renews us by repentance.

Is repentance the gift of the Holy Ghost?

Yes: our Saviour says that He convinces or convicts men of sin (John xvi. 8).

Can wilful sinners count upon His renewing them to repentance?

No.

Is there any sin which cannot be forgiven?

Yes; the blasphemy against the Holy Ghost.

Is this blasphemy against the Holy Ghost a single act?

No; it is rather a state or condition of the soul.

What is this state?

It is the continuous "grieving," "resisting," "quenching" of the Holy Ghost (1 Thess. v. 19).

What is it besides?

It is that complete perversion of a man's moral

nature which makes him call good evil and evil good (Is. v. 20).

Why is it unpardonable?

Because continuing and ending in impenitence, it is not capable of receiving pardon.

Will God refuse pardon to any one who repents?

No: never. "If we confess, etc." (1 John i. 9).

Who committed the blasphemy against the Holy Ghost, or were in danger of doing so?

Mark iii. 29, 30.

Does not Satan tempt religious persons to fear that they have committed this sin?

Yes: very often.

What is a sure sign that they have not?

Their desire for forgiveness, or their deep concern for having sinned at all.

What promise does Christ give respecting the Holy Spirit?

That God will give Him to them that ask for Him (Luke xi. 13).

What short prayer respecting the abiding of God's Spirit in us are we taught to use?

"Take not Thy Holy Spirit from us" (Psalm li. 11).

Trinity Sunday.

THE HOLY TRINITY.

	1	2	3
Scripture Illustration	John xiv. 15-27	Ge. i. & ii. to v. 4	John iii. 1-14
Text	Luke iii. 22	Is. vi. 8	Matt. xxviii. 19

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. The Holy Trinity.

What dost thou chiefly learn in these articles of thy belief?

First, I learn to believe in God the Father, etc.

What name is given by the Church to the Father, the Son, and the Holy Ghost?

The Trinity. The Ever-Blessed Trinity.

What is each Person in the Ever-Blessed Trinity ?

God and Lord.

Are there then three Gods or three Lords?

No; "we are forbidden by the Catholic religion to say, There be three Gods or three Lords" (Athanasian Creed).

§ 2. Christ is called God.

Who is the Second Person in the Trinity?

God the Son—the Eternal Son of God—Jesus Christ.

What is the name given to Him in the first verses of St. John's Gospel?

The Word.

What does St. John say of the Word?

"In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).

Did the Word, or Son of God, always remain in glory in Heaven?

No; "For us men, and for our salvation, He came down from Heaven."

How does St. John express this?

"The Word was made flesh and dwelt among us" (John i. 14).

Does this mean that our Lord is not now God?

No; He was called by St. Thomas, one of His Apostles, "Lord and God" (John xx. 28).

Does St. Paul ever call our Lord "God"?

Yes; in Rom. ix. 5.

Does St. John ever call our Lord "God"?

Yes; (1 John v. 20).

§ 3. Christ Speaks as God.

What other proof have we that our Lord is God?

He says things which only God can say.

Mention one of these things.

He says, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13).

What does He mean by saying this?

He means that He is from everlasting to everlasting.

Who alone can be from everlasting to everlasting?
The one true God.

Mention another thing which Jesus said.

"Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20).

What does He mean by this?

That He is in every place at once.

What name do we give to this power of being in every place at once?

Omnipresence.

To Whom does this power of being in every place belong?

To the one true God.

Does Jesus Christ ever claim to be omnipotent or almighty?

Yes: when He says, "What things soever He (the Father) doeth, these also doeth the Son likewise" (John v. 19):

§ 4. Christ Acts as God.

Mention three great works which God alone, because He is Almighty (or omnipotent), can do.

He alone creates. He sustains or upholds all things. He raises the dead.

Is it ever said that the Son of God has the power to create?

Yes: "All things were made by Him" (John i. 8; Heb. i. 2).

Is it ever said that the Son of God has the power to uphold all things?

Yes: "By Him all things consist" (Col. i. 17). He "upholds all things by the word of His power" (Heb. i. 8).

Is it ever said that the Son of God has power to raise the dead?

Yes: He Himself claims to do so (John vi. 54).

What two other works are ascribed to God alone?

To judge all men, and to save sinners. "God is Judge Himself" (Ps. l. 6). "Beside Me there is no Saviour" (Isaiah xliii. 11).

Does it belong to Christ to judge?

Yes: "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

Does it belong to Christ to save?

Yes: His Name was given to Him because He saves His people from their sins (Matt. i. 21).

§ 5. Christ Receives Worship as God.

If Christ then is called "Lord" and "God," and does all these things which God only can do, ought He to be honoured as God?

Yes: "All men should honour the Son even as they honour the Father" (John v. 23).

Are we then ever to worship Him?

Yes: or we should not honour Him as we honour the Father.

Give instances of angels worshipping Christ.

Heb. i. 6; Rev. v. 13.

Give instances of men worshipping Him.

The Magi (Matt. ii. 11). The holy women on the day of the Resurrection (Matt. xxviii. 9). The Apostles (Luke xxiv. 52). St. Stephen (Acts vii. 59).

§ 6. The Holy Ghost is God.

Is the Holy Ghost called God in Scripture?

Yes: in Acts v. 8, 4.

Is He ever called Lord? Yes: 2 Cor. iii. 17.

Is He ever said to be eternal? Yes: Heb. ix. 14.

Is He ever said to be omniscient, or to know all things?

Yes: 1 Cor. ii. 10.

Is He ever said to be omnipresent?

Yes: "Whither shall I go then from Thy Spirit?" (Ps. cxxxix. 6).

How besides can you show that He is God?

We are dedicated to Him in Holy Baptism as to God, being baptized into His Name (Matt. xxviii. 19).

What is the Christian's body made in Baptism?

"The temple of the Holy Ghost" (1 Cor. vi. 19).

And because of this what does it become?

"The temple of God" (1 Cor. iii. 16).

§ 7. Our Duty.

If then all these things can be said of the Son and of the Holy Ghost as well as of the Father, what is our duty?

We must worship one God in Trinity, and Trinity in Unity.

Can we do this without the help of God's grace?

No: God has given to us "grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity" (Collect for Trinity Sunday).

How must we come to God?

Through Christ, by the Spirit (Eph. ii. 18).

How do we worship and glorify the Trinity in Unity in the services of the Church?

In the Gloria Patri; in the Gloria in Excelsis ("Glory be to God on High"); in the Litany; in the confession of the Creeds; in the Te Deum.

First Sunday after Trinity.

THE HOLY CATHOLIC CHURCH—FORESHADOWED AND FORETOLD.

	1	2	3
Scripture Illustration	Matt. iii.	Num. iii. 1-14	Mat. xvi. 18 encl.
Text	Matt. iii. 1, 2	Jer. xxxiii. 23	Matt. xvi. 18

PORTION OF CHURCH CATECHISM.

From "My good child, know this," to "Amen, so be it."

§ 1. The Church the One Way of Salvation.

What is the next article of the Creed?

The Holy Catholic Church.

What is it called in the Nicene Creed?

One Catholic and Apostolic Church.

Why is this article placed next after "I believe in the Holy Ghost"?

Because the creation of the Church was the first work of the Holy Ghost after His descent on the first Whitsun-Day.

By Whom then was the Holy Catholic Church made?

By God and not by man.

Why is it necessary to believe in the one Holy Catholic Church?

Because it is God's one appointed way of salvation.

What is written of it as the one way of salvation?

"The Lord added to the Church daily such as

should be saved," or, as it is better translated, "those that were being saved" (Acts ii. 47).

Will not God save us in any way provided we are sincere?

No: we can only be saved in the way which Christ has appointed (Mark xvi. 16).

Does this apply to devout heathen who have never heard the Gospel, or to others who have not had it truly presented to them?

No: God is just and will only judge men according to the opportunities which He gives them (Luke xii. 47, 48; Rom. ii. 6-17).

Does it make any difference then what Church or sect we belong to if we are only aiming at the right place?

It makes a great difference whether we obey Christ or disobey Him.

Is it important then that we should know what His Church is? Yes: it is very important because our Lord has

said, "If ye love Me, keep My commandments" (John xiv. 15).

§ 2. **The Jewish Church.**

Did God have a Church on earth before the Holy Catholic Church?

Yes: He had the Church of Israel or Jewish Church.

Who founded this Church?

God Himself.

In what person did He found it?

God founded the Jewish Church in Abraham about 1900 years before Christ (Gen. xvii).

By what rite or sign were persons admitted to it?

By circumcision.

Were all persons members of it who were circumcised?

Yes: if they continued to believe in God and to live in communion with its ministry.

What ministry did God appoint over the Jewish Church?

A priesthood in three orders, High Priest, Priest, and Levite (Lev. viii.; Num. iii. 1-14).

By whom did God call and ordain this ministry?

By Moses.

How were the high priests and priests ordained?

They were anointed with holy oil, which was called the "holy anointing oil" and was a type of the Holy Spirit (Ex. xxx. 30 to end; Acts x. 38).

What were the peculiar duties of the High Priest?

To exercise a general oversight of the public worship, and to perform the most sacred parts of Divine Service (Num. iii. ; Lev. xvi.).

What were the duties of the second order of the priesthood?

They conducted the daily and weekly services of the Temple, offering the sacrifices, interpreting the Law and blessing the people in God's Name.

What were the duties of the third order or Levites?

They were the assistants of the priests, but had no right to offer sacrifices or pronounce benedictions.

What was the penalty of usurping the priest's office?

The penalty was death to any one who attempted to exercise the duties of a priest until he was regularly ordained (Num. iii. 10).

What happened to Korah (a Levite), and Dathan and Abiram (laymen), on their attempting to assume the priesthood?

The earth opened and swallowed them up with all the persons who upheld them (Num. xvi).

Give another instance of the same kind?

King Uzziah, who was only a layman, went into the Temple to burn incense on the altar, and God smote him with leprosy (2 Chron. xxvi).

What other layman, who was also a king, presumed to usurp the priest's office?

King Saul (1 Sam. xiii. 5-15).

What was God's punishment for this act?

The kingdom was taken away from him (xiii. 14).

What was the principle which God laid down concerning a similar act of Saul?

"To obey is better than sacrifice" (1 Sam. xv. 22).

Which is the more important, the Jewish or the Christian priesthood?

The Christian priesthood.

If the unlawful entering on the Jewish ministry was punished with death, what should we think of the unauthorized exercise of the Christian ministry?

That it would be sinful in the highest degree.

Does the Holy Spirit expressly teach us that it is possible for men to commit this sin now?

Yes (Jude 4, 11).

§ 3. Schism in the Jewish Church.

Did wicked men in Israel ever attempt to set up another Church in place of that which God had set up?

Yes; King Jeroboam and the men of the Northern or Ten Tribes did so.

What did Jeroboam do?

He established two "houses of high places," one at the North and one at the South of his Kingdom, in opposition to the one true house of God at Jerusalem; and in these he placed "two calves of gold" (one in each), in imitation probably of the "two cherubims of gold" overshadowing the ark in the true Temple (1 Kings xii. 26-31 and Ex. xxv. 18-23).

What else did he do?

Being unable to obtain properly consecrated priests of the line of Aaronic succession, "he made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings xii. 31-34).

Did Jeroboam try to make the people serve false gods?

No; he and his people still professed to worship the one true God, Jehovah.

What then was their sin?

Their sin was the attempt to worship the true God falsely. (The calves were evidently at first only meant as emblems, not as representations, of the God of Israel.)

What other sin did this lead them to commit?

It led to schism, that is separation from God's true Church, and the setting up of a church and ministry such as they "had devised" of their "own heart" (v. 33).

How did God show His hatred of this sin?

He denounced it by His prophets (1 Kings xiii. xiv.).

What followed?

False worship of the true God led to the worship of false gods.

What was the end?

The Northern kingdom with its schismatical and man-made church, after an existence of only 250 years, was brought to utter ruin, never more to rise again (2 Kings xvii. 1-24).

§ 4. The Church or Sect of the Samaritans.
Is there any other instance in the Old Testament of a false church or sect being set up as a rival to the one Church or Kingdom of God?

Yes: the church or sect of the Samaritans.

Who were the Samaritans?

They were originally heathen settlers sent by the King of Assyria to occupy part of the Northern Kingdom, which God had destroyed for its sins (2 Kings xvii. 24 to end). B. c. 678.

What was their religion at first?

It was a mixture of the worship of Jehovah with heathenism.

What did it become later?

It became the worship of Jehovah alone.

What form did this assume?

It assumed the form of an organized sect or church with a magnificent temple on Mount Gerizim (about 25 miles from Jerusalem), a man-made priesthood, a service copied from that of God's Temple at Jerusalem, an observance of the divinely appointed feasts and the acceptance of the five books of Moses as its Bible.

Were these things sufficient to constitute this Samaritan sect a Church in God's sight?

No: their claims to be such were denied.

On what did the Samaritans rest their claims?

On their worship of the one and selfsame God. They said to the Jews, "We seek your God, as ye do; and we do sacrifice unto Him" (Ez. iv. 2).

And what was the answer of the divinely appointed leaders of God's Church?

"Ye have nothing to do with us" (v. 3).

Did long continuance give this Samaritan sect any churchly character in God's sight?

No.

How do we learn this?

By our Lord's judgment upon it more than 500 years later.

What was Christ's judgment upon it?

While treating its members with the greatest love and gentleness, He refused to acknowledge it as a part of God's Kingdom. (John iv. 22).

§ 5. God's Ancient Church a Visible Society.

Was God's ancient Church, then, a visible society so that any person could always tell whether he was a member of it or not?

Yes: a man knew that he was a member of it by being circumcised, and by holding its faith or creed and joining in its worship under the one consecrated priesthood.

Were all its members saved? By no means.

Of what use then was the Church?

It was God's way of salvation (Rom. iii. 1-5).

Were all its members elected to salvation?

Yes; every Jew who was circumcised was a member of the "elect" or chosen people (Is. xlv. 4).

Why then were not all saved?

Because all did not comply with the conditions of salvation which God laid down for them.

Did the Jewish Church cease to be God's true Church because there were so many evil ministers in its priesthood, and so many wicked men among its people?

No; in some of its worst days our Lord acknowledged its authority by becoming and remaining a faithful member of it.

How did He show this by His teaching?

He sent men whom He had healed to show themselves to its priests and to make the thank-offering which the law required (Matt. viii. 4; Luke xvii. 14; compare Matt. xxiii. 2, 3).

§ 6. The Jewish Church the Seed of the Catholic Church.

Was the Jewish Church meant to continue forever?

Not in its first or Jewish form. It was to prepare the way for the Church Catholic (Gal. iii. 24 to end).

What is the meaning of Catholic?

Universal, including all nations.

Was the Jewish Church a Catholic Church?

No: it was confined, in God's wisdom, to one nation only, namely to the children of Abraham.

What relation did the Jewish Church have to the Holy Catholic Church?

That of a seed to a plant.

Was this development of the Catholic Church out of the Jewish foreseen?

Yes: God revealed it to His prophets.

What prophet especially foretells with great clearness the change of the Jewish into the Catholic Church?

Isaiah.

Give some instances.

In the 2d, 52d, 54th, and 60th chapters the new Church is foretold as springing forth out of the old, "breaking forth on the right hand and on the left," having her "heart enlarged," gathering all nations into her fold.

What is there peculiar about all these prophecies?

That the Old Church and the New Church are in a real sense one. The one grows into the other as a seed into a plant. The New Church is "Zion" still, but Zion new-born, glorified, enlarged, no longer confined to *one* nation, but Catholic, embracing all.

What special feature of the Old Church is foretold as continuing in the New?

Its ministry or priesthood. Isaiah tells us that God would take of the Gentiles "for priests and for Levites" (Is. lxvi. 21).

What other prophet speaks of this?

Jer. xxxiii. 18.

Were the Jews expecting a new state of the Church, and a new kingdom of God, when Christ came?

Yes: it was the universal expectation.

§ 7. The Jewish Church the "Shadow" of the Catholic Church.

Of what does the Old Testament chiefly treat?

It treats chiefly of the nature and history of the Jewish Church.

Why is it necessary to know the nature and history of the Church?

Because in God's wisdom, the Jewish Church was not only meant to be the seed of the Catholic Church, but also to be its "shadow" and "figure" (Col. ii. 17; Heb. viii. 5; ix. 9; x. 1), while its failures and sins were meant to be "our ex-

amples" and warnings (1 Cor. x. 6; Jude 11; 2 Tim. iii. 15, 16).

What is the essential character of a shadow?

It gives the exact outline of some body or substance.

Second Sunday after Trinity.

THE HOLY CATHOLIC CHURCH PREPARED AND
FOUNDED.

	1	2	3
Scripture illustration	Matt. x. 1-16	Is. lii.	Acts ii. 37-end
Text	Luke x. 16	Is. liv. 1	Acts ii. 42

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Christ Prepares the Church.

Did our Lord establish His Church while He was on earth?

No: He always spoke of it as future. It is "at hand"; it is "coming." "Upon this rock I will build My Church" (Mark i. 15; ix. 1; Luke xxii. 16, 18; Matt. xvi. 18, 19).

What then did He do?

He prepared for its coming.

In what way did our Lord prepare for the foundation of His Church?

He gathered a band of disciples and out of these He chose twelve, "whom also He named Apostles," "that they should be with Him," that is, constantly, and that He might train them to be the founders and governors of His Church (Matt. x. 1; Mark iii. 14; Luke vi. 13; xxii. 29, 30).

In what way besides did He prepare?

He described the character of His Church beforehand.

How besides?

He gave His Apostles special "commandments" in regard to its establishment and government (Acts i. 2, 3).

How besides?

He gave His Apostles certain great powers for the same purpose.

By what names does our Lord call His Church?

"The Kingdom of God," "the Kingdom of Heaven," "My Church," "The Church" (Matt. xvi. 18, 19; John iii. 5; Matt. xviii. 17).

What does He teach beforehand concerning its nature?

He teaches that it has a twofold nature: 1st, that, like the Jewish Church, it is a visible Kingdom or Society; and 2d, that it has an invisible and supernatural life.

What name is usually given to this twofold character of the Church?

It is called its sacramental character.

§ 2. Christ Teaches that the Church has an "Outward and Visible Form."

In what way does our Lord teach that the Church is a visible Society of men like the Jewish Church?

He calls it a "Kingdom," and over this Kingdom He appoints certain men and their successors "to the end of the world" as rulers and governors, and He lays down the laws for its government.

To what besides does He compare it?

To a house built on a rock "and a city that cannot be hid."

How besides does He teach that it is a visible Society?

In certain of His parables, especially the parables of the wheat-field and the net (Matt. xiii. 24-51).

Does our Lord ever speak of having two churches, one visible, containing good and bad; the other invisible, containing good only.

No; He only speaks of one Church, and He plainly tells us that its character is mixed, good and bad.

For how long does our Lord tell us that this mixed state of His Church will continue?

Until "the end of the world," when the tares and the wheat, the bad fish and the good, that is, the wicked and the just, shall be separated.

Is the Church like any other society of men?

Yes; so far as it is a human and visible society it has an outward form with conditions of mem-

bership, properly appointed officers and its own laws.

Has this outward form any character which the form of other societies has not?

Yes; its form, that is, its government and its laws, are appointed by Christ, and therefore cannot be altered from what He originally made them.

§ 3. Christ Teaches that the Church has an "Inward and Spiritual Life."

Has the Church any inner character in addition to the outward form ordained by Christ?

Yes; it has an "inward and spiritual life."

How did our Lord describe this beforehand?

He spoke of the Church as a New Creation or new and supernatural family, into which men were "born again" by means of "water and of the Spirit" (John iii. 5).

In what other way did our Lord describe this "inward and spiritual life of the Church?"

By comparing it to a vine and its branches; "I am the vine, ye are the branches" (John xv. 15).

To what figure in the Apostles' teaching do these of the vine and the family correspond?

The figure of a human body as where the Church is called "the Body of Christ," and baptized persons are spoken of as "members of His body, of his flesh, and of His bones" (Eph. i. 22, 23; v. 30).

What power alone can make a family, or a vine, or a human body?

The power of God. Man can gather a number of persons together, but they will not form a family unless God has already made them such by birth into that family. Man can carve and paint something that will look like a vine or a human body, but God alone can make a real vine or a real body.

What then do these figures of the Church teach us?

They teach us that the Church is a creation of God and not a work of man.

Does our Lord speak of more churches than one?

No; He speaks of one only, having a twofold or

Sacramental nature, namely, an "outward visible form" and "an inward spiritual" life.

Can we separate these two parts so that a man can say he belongs to the "inward and spiritual" part of the Church without belonging to the "outward and visible" ?

No more than we can separate between the body and the spirit of a man, or between the vine and the sap.

What follows if we separate them ?

Death.

§ 4. Christ's Commandments "Concerning the Church."

During what time especially did our Lord give His Apostles instructions how to found His Church ?

During the forty days that He was on earth after He rose from the dead (Acts i. 2, 3).

What were some of the "commandments" of which the writer of the Acts here speaks ?

Matt. xxviii. 19, 20.

Where are the other "commandments" to be found ?

They are to be found in what the Apostles did in setting up the Church.

Where do we learn what the Apostles did ?

Chiefly in the book of Acts and in the Epistles or letters of Apostles.

What rule then are we to remember in reading the Acts and the Epistles ?

We are to remember that whatever the Apostles established or practised was done because Christ had already given them His commandment for it.

Mention some things concerning which we thus learn that our Lord gave His Apostles "commandments."

The celebration of the Holy Eucharist as the ordinary and chief act of the Church's worship (Acts ii. 46; xx. 7).

The making of new Apostles besides the original twelve.

The ordination of men to the two other orders of the ministry by prayer and the laying on of hands.

The ordinance of confirmation or laying on of hands on baptized persons.

Is there any other way by which we may learn Christ's commandments to His Apostles at this time?

Yes; by the customs established by the Apostles and handed on in the Church by tradition (2 Tim. ii. 2; 2 Thess. ii. 15; iii. 6).

By what great rule has the Church always tried such traditions whether they are Christ's commandments?

The rule laid down by St. John, "That which ye have heard from the beginning" (1 John ii. 24).

How is this law expressed by a famous Church writer, Vincent of Lerins?

That those truths or customs only are obligatory which have been handed on in the Church "always, everywhere and by all" (*semper, ubique, ab omnibus*).

What customs of the Church do we thus learn by universal tradition to be "commandments" of Christ, or at least institutions of His Apostles?

The use of vestments in divine service, liturgic worship, the observance of the Christian year, with its system of festivals and fasts (especially the first day of the week and Easter), infant baptism, etc.

§ 5. Christ gives the Apostles Power to Govern the Church,

Did our Lord do anything else to the Apostles during these forty days besides "speaking" to them "of the things pertaining to the Kingdom of God"?

Yes; He gave them extraordinary spiritual powers.

What were some of these powers?

"As My Father hath sent Me even so send I you."

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx. 21, 23.)

Did Christ give these powers only to the first twelve Apostles?

No; when He commits to them that "power" which He tells them has been committed to Him "in Heaven and earth," and promises to be with them in exercising it, He expressly says that this is to continue "always, even unto the end of the world" (Matt. xxvi. 20).

As the twelve Apostles to whom this was spoken lived but a short time on earth, what does this show?

It shows that though the first Apostles died, the office which they held was to continue "always, even unto the end of the world."

In what way was the office of Apostle to be continued?

By the first Apostles appointing successors and ordaining them with prayer and the laying on of hands.

§ 6. The Church Founded.

When was the Church, as foretold and described and prepared by Christ, actually founded?

On the day of Pentecost.

Where was our Lord on that day?

He had ascended into Heaven ten days before.

By whose instrumentality then did our Lord found His Church?

By His Apostles.

By Whose direct power did He give it its inward life?

By the power of the Holy Ghost according to His promise (Acts i. 8; ii. 4).

What illustration have we in the Old Testament of this creation of the Church as the Body of Christ?

In the creation of the body of the first Adam. God first "formed man" and then "breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

§ 7. Four Marks of the Holy Catholic Church.

What is told us about the condition of the laity or people?

It is said that "they continued steadfastly in the Apostles' doctrine and fellowship, and in (the) breaking of (the) bread, and in (the) prayers" (Acts ii. 42). (The word "the" is in the original.)

What may we call these four things in which the members of the Church "continued"?

We may call them the four marks by which baptized Christians in all ages may know whether they are living in that one true Church which Christ's Apostles founded.

What is meant by continuing in the Apostles' Doctrine?

It means that the people believed and held fast those things which the Apostles taught them concerning Christ and His Church.

Were these things yet written for them in the New Testament?

No; the first books of the New Testament were not written until some years later.

In what form then did they have the Apostles' Doctrine or teaching?

They had it probably in a "form of sound words" or creed, telling about our Lord's Incarnation, Birth, Life, Death, Burial, Resurrection, and Ascension, together with the sending of the Holy Ghost and the setting up of the Church. (See the sermons of St. Peter and St. Paul (Acts ii. and xiii.); also St. Paul's account of the "Gospel" in 1 Cor. xv. 1-9, and 2 Tim. ii. 8).

In what form has this earliest Doctrine of the Apostles come down to us?

The Apostles' Creed.

For what purpose then were the Four Gospels written later?

That the people might "know the certainty," and have a fuller knowledge, of the things in which they had been already "instructed" (Luke i. 1-5).

What is meant by continuing in the Apostles' Fellowship?

It means that they did not split up into many independent bodies, but continued in that one Church over which the Apostles were the rulers and chief pastors under Christ.

Is the Apostles' Fellowship a mark of the true Church now?

Yes; the first Apostles consecrated others to take their place and to continue the line of Apostolic Succession "unto the end of the world" (Matt. xxviii. 20).

What do we call these Apostles now?

Bishops.

What is meant by "the Breaking of the Bread"?

The Holy Eucharist or Communion (1 Cor. x. 16).

What is meant by continuing in "the Breaking of Bread"?

It means that they constantly joined with the

Apostles in that one act of public worship ordained by Christ.

What is meant by "the Prayers"?

It means those particular forms of prayer appointed by the Apostles for the daily or weekly celebration of the Holy Eucharist, and for the other services of the Church.

Might not "the Prayers" mean extemporaneous prayer?

No; because then it would have read "continued in prayer."

Can you give any other reason?

Yes; the original Greek speaks of them as "*the Prayers*," that is, the particular known prayers.

What did "the Prayers" at this time probably consist of?

The whole Psalter (which all Christians at this time had used from childhood), and other hymns from the Old Testament (such as Ex. xv. 1-19; 1 Sam. ii. 1-11; Is. xii.; xxvi. 1-20; xxxviii. 10-20; Jonah ii. 2-10); the four great Gospel hymns (afterwards recorded by St. Luke, i. 46-56; 68-80; ii. 14; 29-33); new prayers composed by the Apostles [as in Acts iv. 24; a general or common thanksgiving in which they lifted up their *voices* with one accord]; above all, the Lord's Prayer and certain acts of devotion found in all Communion Offices throughout the world, such as the *Sursum corda* ("Lift up your hearts"), the Angelic Hymn ("Holy, Holy, Holy"), and the repetition of our Lord's words in the prayer of Consecration in the Eucharist; and in the administration of Holy Baptism.

Has the Catholic Church always used these acts of devotion in her public worship?

Yes; everywhere throughout the world they have been common to her services.

What then are the four great marks whereby any baptized Christian may know that he is a member of the One, Holy, Catholic, and Apostolic Church of Jesus Christ?

- 1st. That he continues to hold the Apostles' Creed;
- 2d. That he is obedient to the Apostles' government;
- 3d. That he receives the Holy Communion from the hands of the Apostolic Ministry; and

4th. That he joins devoutly in that liturgic form of worship which has been the common worship of the Church from the beginning.

§ 8. The Apostles Founded only One Church.

Do we find any evidences of the Apostles having founded different denominations of Christians?

No; Christ's Apostles founded only One Church as their Lord had commanded them.

Do we read anywhere in the New Testament of the early Christians meeting together and choosing and making ministers and forming churches for themselves?

No; they plainly regarded such a thing as impossible.

Why did they consider it impossible?

Because, though the Church was a society of men, its "outward form" could only be made by one man, Jesus Christ; and being a creation of God, it could only receive its "inward spiritual" life from God the Holy Ghost.

What then is meant in the New Testament by "the Churches" (Acts ix. 31; 1 Cor. xi. 16; xvi. 1; Rev. i. 4)?

"The Churches" are particular congregations or local branches of the one "Church."

Did these "Churches" adopt different names?

No; they were simply known as "the Church" in this or that land or place, as "the Church at Antioch," "the Church in Sardis," or "in Philadelphia," etc. (Acts xiii. 1; Rev. iii. 1, 7).

Was any one of these Churches, like that in Rome, for instance, the Catholic Church?

No; all were parts or branches of the Catholic Church. The Catholic Church is the "one Body" which includes all the parts.

Is it true that the Church is founded upon the New Testament?

No; the Church was founded on and by the Lord Jesus Christ, before a word of the New Testament was written; His ministers preached, baptized, confirmed, and celebrated the Holy Eucharist for nearly seventy years before the New Testament was completed.

What then is the relation of the Church to the Scriptures of the New Testament?

The Scriptures are founded upon the Church, instead of the Church being founded on the Scriptures.

How does St. Paul declare this relation?

He speaks of "the Church" as "the pillar and ground (the prop and foundation) of the truth" (1 Tim. iii. 14).

What does this mean?

It means that the Church is the "witness and keeper of Holy Writ;" for her use it was written, by her constant testimony from the beginning we know it to be the word of God, and by the same testimony in her Creed and offices of worship she is its fitting interpreter.

Have men any right to make new Scriptures?

No; God only can do that.

Have they any right or power to make new churches?

No more than to make new Scriptures.

What then must we do if we would serve God truly?

We must continue steadfastly in that one visible Society which our Lord foretold when He said, "Upon this rock I will build My Church"; that Society which His Apostles actually founded in Jerusalem, 1800 years ago, and with which Christ promised to be present "even unto the end of the world."

Third Sunday after Trinity.

THE HOLY CATHOLIC CHURCH SPREADING AND CONTINUING.

	1	2	3
Scripture Illustration	Acts vi.	Is. liv.	Acts xi. 1-22
Text.....	1 Tim. iii. 15	Is. liv. 17	Mat. xxviii. 18, 19, 20

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

. § 1. The Church Catholic.

Where was the Church of Christ founded?

First in Jerusalem according to our Lord's command (Luke xxiv. 47; Acts i. 4, 8; ii.).

Did our Lord intend that it should remain there like the Jewish Church?

No; He commanded His Apostles to preach the gospel of the kingdom to "all nations."

What name has the Church of Christ to express this feature of its character?

It is called the Catholic or Universal Church, that is, the Church of all nations.

Why was this name given to it?

To distinguish it from God's ancient Church, which was confined to one nation.

Into what lands did the Church spread in the first century of the Christian era?

It spread northwards into Samaria, Syria, Asia Minor, and Scythia; westwards into Macedonia, Greece, Italy, Gaul, Spain, and Britain; southwards into Egypt and Ethiopia; and eastwards into Arabia, Persia, and India.

Was the Church divided by being thus extended into so many different countries?

No; no more than a vine is divided by having its branches extended (as in some cases) over many hundred feet of surface.

§ 2. The Government of the Church.

What was one of the visible joints and bands binding all branches of the Church into one body or vine?

The one ministry ordained by Christ and continued in every local Church.

Of how many orders or ranks did this ministry consist, as we find it referred to in the New Testament?

It consisted of three orders of ministers, namely, Apostles, Elders (that is, Presbyters or Priests), and Deacons (Acts xiv. 23; xv. 6; Phil. i. 1; 1 Tim. iii. 10).

Who were the first Apostles or Bishops of the Church?

The twelve men whom our Lord had chosen and trained personally (Matt. x. 2, 3, 4).*

* Let the names be learned and recited.

Was this training all that they needed to fit them for their office?

No; they had to be visibly ordained as Christ Himself had been (Luke iii. 21, 22 ; Acts x. 38 ; Heb. v. 5).

By whom were they ordained?

They were ordained by our Lord Himself after He rose from the dead (John xx. 21-24).

Did all who were chosen to be Apostles prove faithful?

No; one of them, Judas Iscariot, was the traitor.

Was his place or "bishoprick" supplied?

Yes; Matthias was chosen to it by our Lord by means of a lot (Acts i. 15 to end).

Are these thirteen the only Apostles?

No; the order of Apostles was to continue "unto the end of the world" (Matt. xxviii. 20).

Were Apostles only meant to be witnesses of our Lord's Resurrection and to be the first founders of the Church?

No; St. Paul tells us that they are as necessary for the "work of the ministry," and "for the edifying of the body of Christ," as are "pastors" or "teachers" (Eph. iv. 11-14).

§ 3. Apostolic Succession.

In what way was the office of Apostle to continue?

By what was called Apostolic Succession.

What is Apostolic Succession?

It is the making of new Apostles by those who are already Apostles.

When do we read in the New Testament of new Apostles being made in addition to the Twelve who founded the Church?

When the first Apostles died, or when branches of the Church were established in new places and it was necessary to appoint Apostles over them.

Can you mention some Apostles who continued the Apostolic Succession after the first Twelve?

St. Barnabas and St. Paul.

Are these called Apostles in the New Testament?

Yes; St. Paul again and again claims to be an Apostle, though not one of the original Twelve, and in the Acts Barnabas is called an Apostle, and his name is generally put before that of St.

Paul when both are named together. "The Apostles, Barnabas and Paul" (Acts xiv. 14).

Are any other persons spoken of as Apostles?

Yes; Andronicus and Junia, or Junias (Rom. xvi. 7); Epaphroditus (Phil. ii. 25; "Messenger" is "Apostle" in the original); James, the Lord's brother (Gal. i. 19).

Are there any others?

Yes; St. Paul calls both Silvanus (or Silas), and Timothy, Apostles. These unite with him in a joint letter to the Thessalonians (1 Thess. i. 1), and in the next chapter he speaks of himself and them as "the Apostles of Christ" (ii. 6).

Is the Apostolic office then confined to the Twelve who were witnesses of Christ's Resurrection and founded the Church?

No; we have here eight other persons whom Holy Scripture calls Apostles.

Is there anything in the New Testament to show that there were also many other Apostles besides these?

Yes; St. Paul warns the Corinthians against "false apostles . . . transforming themselves into apostles of Christ," that is, persons who claimed to be Apostles and were not, a thing they could not even have attempted if the Apostolic Office were confined to a fixed number of persons known to the whole Church by name (2 Cor. xi. 13; compare Rev. ii. 2).

What then do these facts plainly show?

They show that the office of Apostle was continued in the Church in accordance with our Lord's promise to the original Eleven, "Lo, I am with you always, even unto the end of the world."

What does the Prayer Book say about Apostolic Succession?

It says that Christ hath "promised to be with the Ministers of Apostolic Succession to the end of the world" (Office of Institution).

§ 4. The Office of an Apostle.

What was the office or work of an Apostle?

The office of an Apostle was to teach, to feed, and to rule the Church in Christ's stead.

Was bearing witness to Christ's Resurrection peculiar to Apostles?

No; over five hundred brethren, that is, laymen, were also witnesses of this fact (1 Cor. xv. 5-8).

Was working miracles peculiar to Apostles?

No; the working of miracles was something which our Lord promised to those who were simply believers (Mark xvi. 17, 18), while St. Stephen, who was *not* an Apostle, is especially mentioned as working miracles (Acts vi. 8).

What then is peculiar to the Apostolic office?

The Apostles were ordained by Christ to be His representatives on earth; as He was sent by the Father, so they were sent by Christ (John xx. 21).

Was this power of acting "in Christ's stead" ever claimed by any Apostle who was not of the original Twelve?

Yes; St. Paul claims it for himself and Timothy, neither of whom was one of the Twelve (2 Cor. i. 1 and v. 20).

In what words did our Lord express the fulness of this power which He conveyed forever to His Apostles?

"All power is given unto Me in heaven and in earth. Go ye therefore," etc. "As My Father hath sent Me, even so send I you" (Matt. xxviii. 18, 19, 20; John xx. 21, 22, 23).

Had any of the prophets, priests, or kings of former days received so great a commission from God as this?

No; this is the greatest office ever received by men from God.

Do we honor Christ by denying that His ministers have received this authority from Him?

No; by doing so we dishonor Him.

How is this? Because by doing so we deny the truth of His word and promise; and we deny also His ever-present power and authority to work through any instruments He chooses.

§ 5. The Name of the First Order in the Ministry.

By what names are the members of the first order of the holy ministry called in the New Testament?

They are called Apostles and Angels, both words meaning messenger (Rev. ii. 1, etc.).

By what name are Apostles called now throughout the whole Church?

Bishops, that is, overseers. (In Greek, Episkopos; hence the word Episcopal.)

When was this name adopted for those who hitherto had been called Apostles and Angels?

Probably during the first century of the Church's existence.

Why was the name changed?

Out of reverence to the first Apostles, to whom that name was henceforward usually reserved.

Was the office changed by the change of name?

No; the office remains the same. The Bishops possess Christ's authority to teach and bless, ordain and govern, as did the first Apostles.

To whom was the word Bishop applied before the successors of the first Apostles adopted it as their own?

It was common to both Apostles and Elders (or Presbyters), that is, to the first and second orders of the Ministry.

Have we any example of this use of a similar word among ourselves?

Yes; we speak of both Bishops and Priests as "Pastors."

If the Bishops should now change their title to Pastor, would they cease to possess the authority of Bishops?

By no means; their office and authority would remain the same.

§ 6. The Second Order of the Ministry— Priests.

What is the Second order of the Holy Ministry as ordained by the Apostles under our Lord's directions?

The order of Presbyters, or as it is translated in our English Bibles, Elders.

What is the word Priest?

It is a short word for Presbyter (Prester, Prest, Priest).

What is the office of a Priest?

He has a large share of that power which our Lord gave to His Apostles or Bishops in all its fulness.

What power of the Bishop does he not possess?

The power to confirm and to ordain.

How do we know that the Priest has no power to ordain?

There were many priests in Ephesus, as we learn from Acts xx. 17, yet the whole matter of ordination was committed to Timothy their Bishop (1 Tim. iii. ; v. 22).

What then is meant by the words "with the laying on of the hands of the presbytery," in 1 Tim. iv. 14?

It refers to the custom which is still the rule of the Church (see "Ordination of Priests" in Prayer Book) of all the Priests or Presbytery who are present joining "with" the Bishop in the laying on of hands.

In 2 Tim. i. 6, Timothy's ordination is spoken of as performed "by (not "with") the putting on of my (that is, the Apostle's) hands" alone.

Do we ever read in the New Testament of an Elder confirming or ordaining?

No; both these powers are seen to be always exercised by an Apostle. Confirmation in Acts viii. 14-18; xix. 6. Ordination of the Deacons in Acts vi. 6; 1 Tim. iii. 8-13; of the Elders in Acts xiv. 23; 1 Tim. iii. 1-8; Tit. i. 5; of an Apostle in 2 Tim. i. 6.

§ 7. The Third Order of the Ministry— Deacons.

What is the third order of the holy ministry?

That of the Deacons.

Where have we an account of the ordination of the first Deacons?

In Acts vi. 1-7.*

What powers of the Ministry do they possess?

Preaching and Baptizing (Acts vi. 10; viii. 5, 12, 13, 35, 38, 40; xxi. 8).

What was the chief purpose for which the Deacons were ordained?

The Third order of the Christian Ministry, like the Third order of Levites, of the Jewish, was meant to relieve the higher orders of the more secular part of their labors (Acts vi. 1-5; compare Num. iii. 9; xviii. 6; 1 Sam. vi. 15).

* Let the names be learned and recited.

§ 8. The Church as Seen in the New Testament.

Are we to expect full directions for the worship and government of the Church in the New Testament?

No; for the reason that the Church was fully established before a word of the New Testament was written.

What is all we have any right to expect?

All that we have any right to expect is that the sacred writers would *allude* to the organization of the Church as a thing already settled.

What do we learn from later history in regard to the government of the Church?

We learn that for 1,500 years all Christians throughout the world acknowledged no other government than that of Bishops, Priests, and Deacons ordained in direct Succession from the Apostles.

How does the American Church in her Prayer Book affirm this fact of a continuous Apostolic Succession in the Ministry?

She says "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons" (Preface to Ordinal).

What great rule of Holy Scripture is here affirmed in regard to the Sacred Ministry?

The rule laid down by St. John; "Let that therefore abide in you, which ye have heard from the beginning" (John ii. 24).

What great Church rule for trying the truth or falsehood of traditions is founded upon this?

The Vincentian Rule (see Second Sunday after Trinity, § 4).

APPENDIX.

§ 1. General Councils of the Catholic Church.

Into what lands did the Catholic Church spread in the first seven centuries?

Into Western Asia, Persia, and India; the South and Middle of Europe and the British Isles: Egypt, North Africa and Ethiopia.

How did the Church in these many lands act as one body?

Its Bishops met from time to time in what are called Œcumenical or General Councils.

What was done in these General Councils?

The Bishops re-affirmed the true faith where it was attacked by heresy, and framed canons for the good government of the Church.

How many such Councils have been accepted as general by all branches of the Catholic Church?

Six.

What is the first of these?

The council of Nicæa or Nice (in Asia Minor) held in A.D. 325. It was at this council that the chief part of the Nicene Creed was adopted, in order to declare more plainly what had always been the faith of the Church, as against Arius, who denied that our Lord was truly God. 318 Bishops present. President, Hosius, Bishop of Cordova.

What is the second?

The first council of Constantinople held in A.D. 381. This council declared more plainly what had always been the faith of the Church as against Apollinarius, who denied that our Lord was perfectly man.

150 Bishops present. First President, Meletius, Patriarch of Antioch.

What is the third?

The council of Ephesus held in A.D. 431. This council declared more plainly what had always been the faith of the Church as against Nestorius, who denied that our Lord was God and man in one Person inseparably.

200 Bishops present. President, St. Cyril, Bishop of Jerusalem.

What is the fourth?

The council of Chalcedon (an Asiatic suburb of Constantinople), held in A.D. 451. This council declared more plainly what had always been the faith of the Church as against Eutyches, who denied that our Lord had a human will, that is, that He was God and man distinctly.

630 Bishops present. Commissioners of the Emperor Marcian presided.

Where were the fifth and sixth held?

They were held in Constantinople in the years 553 and 681. They only re-affirmed what had been already declared concerning the faith by the four General Councils that preceded them.

What is there remarkable about the fifth and sixth General Councils?

The fifth (second of Constantinople) excommunicated Pope Vigilius, Bishop of Rome, as a heretic.

The sixth (third of Constantinople) condemned and excommunicated Pope Honorius I., another Bishop of that See, as a heretic.

§ 2. Schisms in the Catholic Church.

Did the Catholic Church throughout the world always remain visibly united?

No; in the year 1054 the first great division, which continues to the present day, took place.

What happened at this time?

The Western or Latin branches of the Church, under the leadership of the Bishop or Pope of Rome, ceased to hold communion with the Eastern or Greek Churches, under the leadership of the Bishop or Pope of Constantinople.

When was this division made permanent and irreconcilable?

After the Council of Florence in 1439.

What was the cause?

Chiefly the arrogant claim of the Bishop of Rome to exercise supreme authority over the Churches of the East.

Was this claim something new in the Church?

Yes; the Bishop of Rome though always given a place of honor on account of the importance of his See city, as the chief city of the old Roman Empire, was only the equal of all other Bishops in the world.

Had any Bishop of Rome already condemned this claim to universal supremacy?

Yes: Pope Gregory the Great, as late as the close of the sixth century, had declared that any one who claimed to be universal Bishop was Anti-Christ.

What was the next great schism?

That which took place in the sixteenth century, when the Churches in the South and Middle of Europe, under the leadership of the Bishop of Rome, ceased to hold communion with the Church of England.

What was the cause of this schism?

It was once more the ambition of the Bishop of Rome to usurp authority, in this case over the Church of England.

What is this great event in the history of the Catholic Church called?

The Reformation of the Church of England.

What happened about the same time in Germany, France, Switzerland, and Scotland?

Large bodies of Christians under Luther, Calvin, Knox, and others broke away from the Catholic Church in its corrupt state, and formed independent sects.

Was this a true reformation as conducted in these countries?

No; it was rather of the nature of a revolution.

How was this?

Instead of rejecting *only* the Roman errors, which were new, they rejected also the Catholic ministry and worship, which were Apostolic and old, and thus cut themselves off from the Catholic Church.

What are the relative numbers of souls in the three great branches of the Catholic Church to-day?

The Churches in Communion with the Archbishop of Canterbury have about 25 millions;

The Churches in Communion with the Greek Bishop or Patriarch of Constantinople, about 75 millions;

The Churches in Communion with the Bishop of Rome have about 170 millions.

§ 3. The English Branch of the Catholic Church.

When was the Church carried into Britain?

About the year 64.

By whom is it supposed to have been planted there?

By St. Paul or by an Apostolic missionary ordained and sent by him.

Was the Church thus planted in Britain successful in converting the heathen inhabitants to the Christian faith?

Yes; the Britons were gradually won to the Church, and the whole Southern part of the island became a Christian land.

Give some incidents in the history of the early British Church.

St. Helena, the mother of Constantine, the first Christian Emperor (A.D. 306), was a British Christian.

In the persecution of the Christians by the Emperor Diocletian in A.D. 303, the British Church had many martyrs who were put to death because they would not deny Christ.

Two Bishops of the Church in Britain attended the Council of Arles in France in A.D. 314, and at the General Council of Nice in A.D. 325, two priests were present representing the British Bishops.

How was the Church in Britain at this period organized?

Its many Dioceses, each under its own Bishop, were united into three Provinces. Each Province had its Presiding or Arch-bishop. The Bishop of London was Archbishop of the Southern Province; the Bishop of York of the Northern, and the Bishop of Caer-Leon on Usk of the Welsh or Western Province.

Was any authority exercised at this time over the British Church by the Bishop of Rome?

No; at this period the lawful authority of the Bishop of Rome was confined to the middle part of Italy. His usurped authority was not forced on the Church of England until several centuries later.

How then was the Bishop of Rome regarded by the Church in Britain for more than 500 years of its early history?

He was regarded as an Archbishop, presiding over a number of Dioceses in Italy, just as the Archbishop of Lon-

don or of York presided over a certain number of Dioceses in Britain.

§ 4. The Conversion of the Anglo-Saxons.

What great event in the history of the British Church took place in the sixth century?

The country was conquered by heathen tribes from Germany called Angles and Saxons.

What effect did this have upon the Church?

The clergy and people were for the most part driven back into the mountains of Wales and North Britain, and the Church buildings were destroyed or left to go to ruin.

How were the Anglo-Saxon invaders converted?

In the South missionaries came from the See of Rome, which was then a pure branch of the Church, A.D. 598. They were headed by the Priest Augustine, who converted the Saxon king of Kent, and afterwards founded the See of Canterbury.

By whom was Augustine consecrated a Bishop?

By the Bishops of Arles and Lyons in France who derived their apostolic succession from St. John the Evangelist.

What took place in the North and West of England?

The ancient Scottish [Irish] Church (which continued independent of Rome for 600 years later), united their efforts with the British clergy who remained. The Anglo-Saxons who lay nearest to them were thus converted, and what was now called England became once more a Christian country.

§ 5. Corruptions and Roman Usurpations.

Did the Church of England always remain pure after this?

No; in the course of several centuries it became corrupt in doctrine and practice, like most of the other Churches in Europe.

What besides happened to it?

It fell by degrees, like the other Western Churches, under the usurped authority of the Bishop of Rome.

In what way did the Bishop of Rome injure the Church of England?

He drained it of money and introduced many Italian and other foreign Bishops and clergy into the country.

Did the Church become the Church of Rome by this usurpation?

No; it never ceased to be, or to be called, the Church of England.

How long did this state of affairs last?

For about 500 years, that is, from the beginning of the 11th century to the beginning of the 16th.

Was this usurpation by a foreign Bishop always quietly submitted to by the English Church?

No; constant protests were made against it by Kings, Bishops, and Parliaments.

Was this claim of the Bishop of Rome founded in reason or right?

No; the Church in Rome was simply one branch of the Catholic Church, and that not the oldest.

What was the oldest Church in the world?

The Church in Jerusalem, called by the Fifth General Council (Constantinople) "the mother of all Churches."

What other reason is there for regarding the claim of the Bishop of Rome as an usurpation?

The third General Council (Ephesus A.D. 431) passed a canon specially forbidding any Bishop to "assume control of any Province which has not from the very beginning been under his own hand or that of his predecessors."

§ 6. The English Reformation.

What great step towards reformation did the Church of England take in the year 1534?

By a vote of the two Convocations, representing the whole clergy of England, it was declared "That the Roman Bishop has no greater jurisdiction given him by God in this kingdom than any other foreign Bishop."

What else did the Church of England do?

She gradually reformed her doctrines and practices.

How did she do this?

By the authority of her clergy meeting regularly in Convocation.

Was the Church practically of one mind in regard to the rejection of the claims of the Bishop of Rome and in regard to the need of reform?

She was: at the accession of Queen Elizabeth in 1558, out of 9,400 clergy all but 189 accepted the return to her ancient privileges and traditions by conforming to the Book of Common Prayer.

What was her great rule in carrying out this reformation?

The Holy Scriptures as interpreted by "the Catholic Fathers and Ancient Bishops" (canons of 1571), that is, the belief and practice of the Catholic Church in the first centuries.

By what name then might the English Reformation be best described?

A Restoration.

Did the Church of England separate from the Communion of the Church of Rome?

No; it was Rome who separated from her.

What did the Bishop of Rome finally do when he found the Church of England would not submit to his unlawful claims?

He sent priests into the country in 1570 by whom members of the Church of England were induced to leave their ancient parish churches and form a new schismatical body.

How old then is the Roman Catholic sect in England?

Only 300 years old.

When did it receive its first Bishop?

In the year 1623 the first Romish Bishop appeared in England.

How long was it before a claim of local jurisdiction was made for these intruding Bishops?

Not until the year 1850, when Dr. Wiseman assumed the title of Archbishop of Westminster.

What was the only Church in England for nearly 1800 years previous?

The Church of England.

Was it ever called the Church of Rome even when under the usurped authority (for 500 years) of the Bishops of Rome?

No: its name, which at the first was the Church in Britain, had been ever afterwards the Church of England.

Did the Church of England become a new Church when she reformed herself?

By no means; she no more became a new Church than a man healed of a disease, or who has washed himself, becomes a new man.

Did she separate from the Catholic Church when she reformed herself?

By no means; for 1500 years she had been a branch of the Catholic Church, and she continues to be so to this day.

What have we seen declared in Holy Scripture to be the four marks of continuance in the Catholic Church?

Continuing, 1st, in the Apostles' doctrine or creed; 2d, in the Apostles' fellowship or ministry; 3d, in the constant celebration of the holy communion, and 4th, in the liturgic method of worship or "the prayers" (Acts ii. 42).

Did the Church of England retain all these marks of communion with the Catholic Church when she reformed herself?

Yes; and she has ever since continued to do so.

Fourth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH IN AMERICA.

	1	2	3
Scripture illustration	John xvii. 9-24	Is. lx	Eph. iv. 1-17
Text.....	John xvii. 21	Is. lx. 12	Eph. iv. 4, 5

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. The Catholic Church the one way of Salvation.

What is the Holy Catholic Church?

It is that visible Society or Kingdom which our Lord founded upon the earth more than 1,800 years ago.

In what way has God appointed that men should "come to Christ"?

By coming to "the Church, which is His Body, the fulness of Him that filleth all in all" (Eph. i. 23).

Is it very important then that we should know whether we are in the Holy Catholic Church or not?

Yes; it is very important because the Church is the one revealed way of salvation (Acts ii. 47).

§ 2. Religious Societies in the United States.

Are there many societies in the United States calling themselves churches?

Yes; more than fifty.

Can all these be the Catholic Church which our Lord founded?

No; our Lord only set up one Church.

How then can we tell where the Catholic Church is?

By several plain marks.

Name one.

Its age.

How old must the Church be?

More than 1,800 years old.

When was the oldest of the sects formed?

Only about 850 years ago. (See Table on pp. 138, 139.)

What is that sin called in Holy Scripture which the founders of these sects committed?

The sin of heresy and schism (Gal. v. 19, 20; 1 Cor. i.; iii.; xi. 18, 19; xii. 25).

Is this something that we pray against?

Yes; in the Litany.

Did our Lord foresee these heresies and schisms?

Yes; He warns us against false teachers (Matt. xxiv. 11), and at the most solemn period of His life He prayed that His people might be saved from divisions.

What was His prayer?

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us” (John xvii. 21).

But may not this mean only inward oneness, oneness of heart?

No; it must mean outward oneness as well, such as may be evident to “the world”; “That the world may believe that Thou hast sent Me”; and organic oneness because it is compared to the oneness of the Father and the Son.

Did the Apostles foretell and warn us against these divisions?

Yes; St. Paul tells us that the time will come when men “will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim. iv. 3, 4).

What other Apostles specially warn us of these things?

St. Peter (2 Pet. ii.) and St. Jude.

What does St. Paul tell us is the reason why heresies or sects are allowed to exist?

In order that God’s true children may be proved (1 Cor. xi. 19).

Are all Christians who are living in separation from the Catholic Church to be held responsible for this sin?

No; we may well believe that by far the greater number sin through ignorance, having never had the opportunity of knowing the truth.

Have we any right to judge them?

No; real heresy or schism is a sin of the heart, and God, Who reads the heart, can alone judge them.

How must we always treat those who are living in heresy or schism?

With love and gentleness. “Speaking the truth in love” (Eph. iv. 15).

Is that true love or charity to tell them that they are not in error?

No; truth is the greatest charity. That would not be charity to see a blind man going astray and not tell him for fear of offending him.

What besides must we do for those who are living in heresy and schism?

We must pray that the Good Shepherd would lead

back all His sheep so that they may be one flock.

But is not this impossible?

No; what Christ prayed for *cannot* be impossible.

§ 3. The Holy Catholic Church in the United States.

Is there a true branch of the Catholic Church in this country?

Yes; that body known to the civil law as the Protestant Episcopal Church.

What is its true name?

The Holy Catholic Church in the United States.

By what name was it known before the American Revolution?

The Church of England in the Colonies.

Why is the Church called Protestant?

Specially because she *protests* against the errors of the Church of Rome.

Does she protest also against other errors?

Yes; against the errors of the Protestant sects.

Why is the Church called Episcopal?

In order to affirm her government by Episkopoi or Bishops in succession from the Twelve Apostles.

Does its being commonly called by another name alter the character of the Church?

No; the Church in Greece and Russia is called the "Holy Orthodox Church," yet it is a true branch of the Catholic Church; and our name is not so local or so narrow as the official name, "The Holy Roman Church."

§ 4. The Four Marks of the Catholic Church.

What four marks are given in Holy Scripture whereby we may always recognize the true Church in every land?

Acts ii. 42. (See 2d S. after Trinity § 7.)

Has the Protestant Episcopal Church these Four Marks?

Yes; she has them all.

How does she continue in the "Apostles' Doctrine"?

She receives the Holy Scriptures as the word of God, and she accepts the Catholic Creeds (Apostles' and Nicene), which express the great essen-

tial truths of the Gospel as taught by the Apostles before the New Testament was written.

How does she possess the "Apostles' Fellowship"?

Her Bishops (that is, Apostles), have been duly consecrated by other Bishops, who trace their succession back to the first Apostles. (See pp. 139 sq.)

Is there any danger of this line of succession ever having been broken?

No; we are surer of it than we are that our Bibles of to-day are the true successors of the first Bibles.

What care has the Church always taken to guard against such danger?

She has always observed the ancient rule requiring three Bishops to take part in the consecration of a new Bishop; so that if one line were not valid two others would still remain.

Is consecration by one Bishop valid?

Yes; if necessity required, it would be sufficient.

To what figure may we compare the Apostolic Succession?

To the figure of a net (rather than of a chain) where, if even a number of links or meshes are broken, hundreds of others remain perfectly strong.

How does the Protestant Episcopal Church continue in the "Breaking of Bread"?

She continues to celebrate the Holy Communion as the chief act of divine worship.

How does she continue in "the Prayers"?

She continues to use the liturgic method of worship, as did the Apostles, in the administration of the Holy Eucharist and in the daily services of Common Prayer.

§ 5. **The American Church Sprung from the Church of England.**

From what branch of the Catholic Church do we derive these four gifts which bind us to the Church of the Apostles?

From the Church of England.

Is the Church of England a true branch of the Catholic Church?

Yes; she has always, during 1,800 years, had these Four Marks of Catholic Unity.

When was the Church planted in this country?

In the year 1607 the first permanent colony, consisting of English Churchmen with their chaplain, a Priest of the Church, settled at Jamestown, Virginia, built the first church structure, and established the daily use of the Book of Common Prayer.

How was the Church supplied with clergy?

As there was yet no Bishop in the Colonies the Church of England sent out missionaries here, and candidates for holy orders went to England to be ordained.

What was the Church called during the first 170 years?

The Church of England in the Colonies.

What English Bishop had charge of the American Church during this time?

The Bishop of London.

Why did not the Church during this long period have Bishops residing in the country?

The jealousy of the Puritans prevented it.

What change did the American Revolution in 1776 make in the Church?

The Bishop of London ceased to exercise authority over it.

What followed?

The Church elected some of her own Priests whom she sent to England to be consecrated as Bishops.

Who was our first Bishop?

Bishop Seabury, of Connecticut, who was consecrated by three Bishops of the Scottish branch of the Catholic Church in 1784.

What other Bishops were consecrated soon after by the Archbishop of Canterbury?

Bishop White, of Pennsylvania, and Bishop Provoost, of New York, in 1787, and Bishop Madison, of Virginia, in 1790, in the chapel of Lambeth Palace.

What did the above named Bishops proceed to do?

They consecrated other Bishops and thus continued the apostolic succession to this day.

Did they separate in any way from the Church of England?

No; they still retained every essential mark of

unity with the Catholic Church and continued in full communion with the Church of England.

§ 6. Organization of the American Church.

How is the government of the Church carried on?

In the first place each Bishop presides over a certain portion of the Church, called a diocese, which has been committed to his care. He examines and ordains the candidates for holy orders, administers confirmation, exercises discipline, and is the chief pastor over all the flock of his diocese.

What share have the other clergy and the laity in the government of the diocese?

The clergy and the delegates elected by the laity of every parish meet once a year (usually) in diocesan council or convention, and together with the Bishop they consult in regard to the welfare of the diocese and have power to frame canons for its government.

How is the government of the whole Church in the United States carried on?

In the first place the Bishop who has been consecrated for the longest time ranks as Presiding Bishop.

What are his duties as Presiding Bishop?

His duties are largely those of an Archbishop or Primate.

Specify some.

He is the executive officer and the official representative of the whole Church. He presides in all meetings of the Bishops, and takes order for the consecration of all Priests elected to be Bishops.

In what body is the lawmaking power of the whole Church vested?

In the General Convention which meets once in every three years.

Of what does the General Convention consist?

The General Convention consists:

1st, of all the Bishops of the Church, meeting and voting in a separate body, and called the House of Bishops;

2d, of clerical deputies elected by every diocese;
and

3d, of lay deputies elected by every diocese.

These last two meet together and are called the
House of Clerical and Lay Deputies.

*What is necessary in order that any measure should become
canon law?*

Each of the three orders of Bishops and clerical and
lay deputies must give its approval.

§ 7. **Extent and Work of the American Church.**

How far does the American Church extend to-day?

It extends into every state and territory of the
United States.

*By what means is the Church being constantly built up in
the new territories and the younger states?*

A committee appointed by the General Convention
sitting as the Church's missionary society, col-
lects the offerings of the whole Church and dis-
tributes them for the support of the missionary
Bishops and other clergy working under them in
the states and territories.

What other work is the Church doing in foreign lands?

She has missionary Bishops and Churches among
the heathen in Western Africa, China, and
Japan, besides chaplains in various cities in
Europe to minister to our own people sojourning
there.

*What seems to be the peculiar work of the American
Church?*

To heal the divisions which unhappily exist among
those separated Christians in this land who yet
"love the Lord Jesus Christ in sincerity."

*How many Bishops and other clergy were in the Church in
the year 1787?*

Three Bishops and about 250 other clergy.

*How many Bishops and other clergy have we in the United
States in the year 1882?*

66 Bishops and 3,510 other clergy.

What other evidence of growth is there?

In 1880, we had one communicant to every 415 of

the population of the country; now the proportion is one communicant to every 145.

§ 8. Our Duty to the Church.

What then is the Protestant Episcopal Church?

It is the true American branch of that One Holy Catholic Church founded 1,800 years ago by our Lord and His Apostles.

If then we really "believe in the Holy Catholic Church," what will we do?

We will "continue steadfastly" in that branch of it of which it is our privilege to be members.

What else will we do?

We will live by the Church's rules as being the laws of Christ's kingdom, and we will obey its officers as those appointed over us by Christ Himself (Heb. xiii. 17).

What besides will we do?

We will love the Church as Christ's Body, we will do all in our power to advance its interests, and will endeavor to make its principles and its blessings known to those who are ignorant of them.

What will all this be?

It will simply be doing our duty to Christ Who hath said to us all, "If ye love Me, keep My commandments" (John xiv. 15).

TABLE OF RELIGIOUS SOCIETIES IN THE UNITED STATES.

Name of Society.	When founded.	By whom.
1. The Holy Catholic and Apostolic Church, founded at Jerusalem.....	A.D. 33	 <i>JESUS CHRIST and His Apostles</i>
Introduced into England by St. Paul or a pupil of the Apostles, A.D. 64, and called the Church of England; subjected to the usurpations of an Italian Bishop from the 11th century to the beginning of the 16th century; freed and reformed in the 16th century; introduced into America 1607 and called the Church of England in the Colonies. Name changed to Protestant Episcopal after the Revolution, 1789.		
2. The Roman Church in America is also a branch of the Holy Catholic Church, but is corrupt in doctrine.		

TABLE OF RELIGIOUS SOCIETIES (*Continued*).

Name of Society.	When founded.	By whom.
3. German Reformed.....	A.D. 1523	<i>Ulric Zwingli</i>
4. Evangelical Lutheran.....	1529	<i>Martin Luther</i>
5. Mennonite.....	1537	<i>Menno Simon</i>
6. Presbyterian.....	1520-60	<i>John Knox</i>
7. Congregationalist.....	1583	<i>Robt. Brown</i>
8. Reformed (Dutch).....	16th century.	
9. Schwenkenfelder.....	16th	<i>"Caspar Schwenkfeld</i>
10. Baptist.....	1639	<i>Roger Williams</i>
11. Friends or Quakers.....	1647	<i>Geo. Fox</i>
12. Seventh Day Baptist.....	1681	
13. Reformed Presbyterian.....	1688	
14. German Baptist or Dunkers.....	1718-30	
15. Moravian.....	1727	<i>Count Zinzendorf</i>
16. Seventh Day German Baptist.....	1728	<i>Conrad Beissel</i>
17. Associate Presbyterian.....	1733	
18. United Brethren.....	1755	<i>Wm. Otterbein</i>
19. Shakers.....	1774	<i>Ann Lee</i>
20. Universalist.....	1775-85	<i>John Murray</i>
21. Free Will Baptist.....	1780	
22. Associate Reformed.....	1782	
23. New Jerusalem.....	1783	<i>Emanuel Swedenborg</i>
24. Methodist.....	1784	<i>John Wesley</i>
25. Cumberland Presbyterian.....	1796	<i>James McGready</i>
26. Christian.....	1800	<i>James O'Kelly</i>
27. Evangelical Association.....	1800	<i>Jacob Albright</i>
28. Reformed Mennonite.....	1811	
29. Disciples of Christ.....	1812	<i>Thomas Campbell</i>
30. Reformed Methodist.....	1814	
31. Unitarian.....	1815	
32. Church of God.....	1820	<i>John Winebrenner</i>
33. Methodist Society.....	1820	
34. Friends (Hicksites).....	1827	<i>Elias Hicks</i>
35. Methodist Protestant.....	1830	
36. Mormons.....	1830	<i>Joseph Smith</i>
37. Restorationists.....	1831	
38. Second Advent Believers.....	1831	<i>Wm. Miller</i>
39. True Wesleyan Methodist.....	1843	
40. Irvingites.....	1846	<i>Edward Irving</i>

Besides these there are many smaller societies in the United States, all of recent origin.

SUCCESSION OF BISHOPS FROM THE APOSTLE ST. JOHN, AND ALSO FROM THE APOSTLES ST. PETER AND ST. PAUL TO THE PRESENT BISHOPS OF THE AMERICAN CHURCH:

I.

ST. JOHN.

A.D. St. Polycarp, Bishop
104 of Smyrna.

Bishops of Lyons.

Pothinus.

ST. PETER AND ST. PAUL.

Bishops of Rome.

A. D.

67 Linus.

79 Anacletus.

91 Clement.

140 MANUAL OF CHRISTIAN DOCTRINE.

SUCCESSION OF BISHOPS (*Continued*).

ST. JOHN.		ST. PETER AND ST. PAUL.	
177 Irenæus.		100 Evarestus.	
Zacharias.		108 Alexander.	
Elias.	<i>Bishops of Arles.</i>	118 Xystus or Sixtus I.	
Faustinus.		128 Telesphorus.	
		138 Hyginus.	
		141 Pius I.	
		153 Anicetus.	
		166 Soter.	
	<i>Trophimus.</i>	174 Eleutherius.	
		187 Victor I.	
		198 Zephyrinus.	
		216 Calixtus I.	
Verus.	<i>Regulus.</i>	221 Urban I.	
Julius.		229 Pontianus.	
Ptolemy.	234 Martin I.	235 Anteros.	
		236 Fabianus.	
		251 Cornelius.	
		252 Lucius I.	
		253 Stephanus I.	
Vocius.		257 Sixtus II.	
		259 Dionysius.	
Maximus.	266 Victor.	269 Felix I.	
		275 Eutychianus.	
		283 Calus.	
		296 Marcellinus.	
		308 Marcellus I.	
		310 Eusebius.	
		311 Melchiades.	
		314 Silverster I.	
374 Justus.	<i>Martin II.</i>	336 Mark.	
		337 Julius I.	
Albinus.	346 Valentine.	352 Liberius.	
		366 Damasus I.	
Martin.	353 Saturninus.	385 Siricius.	
		398 Anastasius I.	
		402 Innocent I.	
Antiochus.	<i>Arternius.</i>	417 Zosimus.	
		418 Boniface I.	
Elpidius.	374 Concerdinus.	422 Celestine I.	
		432 Sixtus III.	
		440 Leo I. or the Great.	
		461 Hilarius.	
	<i>Heros.</i>	468 Simplicius.	
427 Eucherius I.	412 Patroclus.	483 Felix III.	
		492 Gelasius I.	
451 Patiens.	496 Honoratus.	496 Anastasius II.	
		498 Symmachus.	
		514 Hormisdas.	
		523 John I.	
		526 Felix IV.	
494 Rusticus.	449 Ravenus.	530 Boniface II.	
		532 John II.	
499 Stephanus.	455 Augustalis.	535 Agapetus I.	
		535 Sylverius.	
		540 Vigilius.	
515 Viventiolus.	462 Leontius	555 Pelagius I.	

SUCCESSION OF BISHOPS (*Continued*).

ST. JOHN.

ST. PETER AND ST. PAUL.

524 Eucherius II.	492 Aeonius.	560 John III.
		574 Benedict I.
538 Lupus.	506 Ceserius.	578 Pelagius II.
		590 GREGORY I.
542 Licontius.	543 Ananias.	604 Sabinianus.
		606 Boniface III.
549 Sacerdos.	546 Aurelian.	608 Boniface IV.
		615 Adeodatus.
552 Nicetus.	557 Sapandus.	619 Boniface V.
		625 Honorius I.
573 Priscus.	586 Licerius.	640 Severinus.
		640 John IV.
589 AETHERIUS.	588 VIRGILIUS.	642 Theodore I.
		649 Martin I.
		654 Eugenius I.
		657 VITALIAN.

GREGORY I., Bishop of Rome, sent Augustine, while a Presbyter, on a mission to England.

VIRGILIUS, Bishop of Arles, consecrated Augustine first Archbishop of Canterbury, at Arles, on Nov. 16th, 597.

AETHERIUS, Bishop of Lyons, assisted in the consecration of Augustine, Archbishop of Canterbury.

VITALIAN, Bishop of Rome, consecrated Theodore, seventh Archbishop of Canterbury, at Rome, in 668.

II.

Archbishops of Canterbury.

596 Augustine.	1088 Edricus.	1396 Thomas Arundel.
605 Laurence.	1050 Robert.	1414 Henry Chicheley.
619 Melitus.	1052 Stigand.	1443 John Stafford
624 Justus.	1070 Lanfranc.	1452 John Kemp.
634 Honorius.	1093 Anselm.	1454 Thos. Boncher.
654 Adeodatus.	1114 Rodolphus.	1486 John Morton.
666 Theodore.	1123 William Corbell.	1501 Henry Dean.
693 Berthwald.	1138 Theobald.	1502 William Warham.
731 Tatwine.	1162 Thomas à Becket.	1533 Thomas Cranmer.
735 Nothelm.	1174 Richard.	1553 Reginald Pole.
742 Cuthbert.	1184 Baldwin.	1559 Matthew Parker.
760 Bregwin.	1191 Reg. Fitzjocelin.	1575 Edmund Grindal.
763 Lambert.	1193 Hubert Walter.	1583 John Whitgift.
793 Aethelred.	1207 Stephen Langton.	1604 Richard Bancroft.
803 Wulfred.	1229 Rich. Wetherfield.	1611 George Abbot.
830 Theogild.	1234 Edmund.	1633 William Laud.
880 Ceolnoth.	1245 Boniface.	1660 William Juxon.
871 Aethelred.	1272 Robert Kilwarby.	1663 GILBERT SHELTON.*
891 Plegmund.	1278 John Peckham.	1677 William Sancroft.
915 Athelm.	1294 Robt. Winchelsey.	1691 John Tillotson.
924 Wulfelm.	1313 Walter Reynold.	1694 Thos. Tennison.
941 Odo Severus.	1323 Simon Mephram.	1715 William Wake.
959 Dunstan.	1333 John Stratford.	1736 John Potter.
968 Aethalgar.	1349 Thos. Bradwardin.	1747 Thos. Herring.
969 Sircus.	1349 Simon Islip.	1757 Matthew Hutton.
986 Alfric.	1366 Simon Langham.	1758 Thomas Secker.
1005 Elphege.	1368 Wm. Whittlesey.	1768 Fredk. Cornwallis.
1013 Liding.	1375 Simon Sudbury.	1783 JOHN MOORE.
1020 Aethelnoth.	1381 William Courtney.	

* Who, while Bishop of London, consecrated James Sharpe Archbishop of St. Andrews.

SUCCESSION OF BISHOPS (Continued).*Scottish Bishops (Primates).*

1661 James Sharpe. 1727 Arthur Miller. 1743 Robert Keith.
 1679 Alexander Burnet. 1727 Andrew Lunsden. 1757 Robert White.
 1684 Alexander Ross. 1733 David Freebairn. 1762 William Falconer.
 1704 Arthur Ross. 1739 Thomas Rattray. 1782 ROBERT KILGOUR.
 1720 John Fullarton.

ROBERT KILGOUR, Bishop of Aberdeen and Primus of the Scottish Church, consecrated Samuel Seabury, Bishop of Connecticut, first Bishop of the American Church, Nov. 14, 1784.

JOHN MOORE, Archbishop of Canterbury, consecrated William White, Bishop of Pennsylvania, second Bishop of the American Church, Feb. 4, 1787.

III.*Presiding Bishops of the American Church.**

1784 Sam'l Seabury. 1836 Alex. V. Griswold. 1852 John Hy. Hopkins.
 1796 William White. 1843 Philander Chase. 1868 Benj. B. Smith.

A succession of Bishops may also be traced from St. James, the first Bishop of Jerusalem, to the American Bishops, viz.: in the See of Jerusalem to John III., the 51st Bishop, who, in the year 523, consecrated David, Archbishop of St. David's, in Wales; and in the See of St. David's to the present time; or to the period of the Reformation, when it comes through Matthew Parker and his associates.

Fifth Sunday after Trinity.**THE COMMUNION OF SAINTS.**

	1	2	3
Scripture Illustration	1 Cor. xii. 12-28	Is. lxii.	Rev. vii. 9 to end
Text.....	1 Cor. xii. 18	Ps. cxxxiii. 1	Heb. xii. 22, 23 and part of 24

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Communion Possible only among Saints.

What clause of the Creed follows the Holy Catholic Church?

The Communion of Saints.

What is meant by "Saints"?

It has two meanings:

1st, those members of the Church who are really

* The American Bishops are on a footing of entire equality as to Episcopal rights; but certain duties of an executive character devolve on the one who happens to be senior in the Episcopate. (See p. 136.)

saints, that is, holy persons, good Christians; and

2d, all who have been dedicated to God in Holy Baptism, "called to be saints," "called with an holy calling" (Rom. i. 7; 1 Cor. i. 2; 2 Tim. i. 9).

What is meant by the word "Communion"?

That oneness by which many different persons or things have a joint share in the same thing.

Give an instance of communion in natural things.

The eyes, ears, tongue, hands, feet, etc., have communion in the human body.

How?

By being parts one of another, so united one to another, that if "one member suffer, all the members suffer with it" (1 Cor. xii. 26).

Is such communion possible between those who are not Saints, that is, between the unholy?

No; there is not and cannot be any real union or communion between the wicked.

Why?

Because the very essence of wickedness is selfishness, and the motto of selfishness is "Each man for himself."

Can bad men then have any real bond of union?

No; they may seem for a time to be combined in a communion of evil, but it is soon seen to be a disunion.

What then is the only Communion or true "Communism" possible among men?

A Communion of Saints, that is, of persons who are holy, and make holiness their aim.

In what society does this communion alone exist?

In the Church of Christ.

Why can it alone exist in the Church of Christ?

Because the Church is the only Society that makes holiness the aim of all its members.

What is the great motive and bond of union in the Church of Christ?

God's wonderful "love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

What is the great law of union which our Lord lays down from this?

"This is My commandment, That ye love one another, as I have loved you" (John xv. 12).

§ 2. The Communion of Saints as a Fact.

What then do we mean when we say "I believe in the Communion of Saints"?

In the first place we express our belief in a fact.

What is that fact?

That a true and real communion or unity actually exists among all who are indeed Saints, that is, holy persons; which communion is found in the Holy Catholic Church alone.

In what way does this communion or oneness of the Saints exist in the Church?

The members of the Church are united to Christ and to one another, as members or parts of a human body are united to their head and to every other part.

By whose power is this done?

By the power of the Holy Spirit in Baptism. "For by one Spirit are we all baptized into one body" (1 Cor. xii. 13).

With whom besides our Lord does this Sacrament bring us into communion?

With the Father and the Holy Ghost (1 John i. 3; 2 Cor. xiii. 14).

With whom besides?

With "the spirits of just men made perfect" in Paradise, and with all the holy angels in Heaven.

In what words does St. Paul express this truth of the actual Communion of the Saints with God, with one another living and dead, and with the holy angels?

Heb. xii. 22-25.

Have the unholy members of the Church any share in this actual Communion?

No; "If we say that we have fellowship (that is, communion) with Him, and walk in darkness, (that is, in sin), we lie, and do not the truth" (1 John i. 6).

This Communion, you said, was begun in Holy Baptism; how is it continued?

By constant prayer to God, by our "walking in

the light," that is, by living a life of faith and obedience; and finally and chiefly by devout participation of the Sacrament of Holy Communion.

In what particulars have we fellowship or communion with the departed Saints?

We have fellowship in hope and in prayer.

What common hope have we with them?

The hope of the second coming and the Resurrection. St. Paul himself speaks of receiving his crown "at that day," i.e., the day of the second advent of Christ (2 Tim. iv. 8).

What fellowship in prayer have we?

They pray for us. We pray for their rest, and the perfecting of their bliss.

How do we know that they pray for us?

We read of the souls of the martyrs under the altar crying to God for vengeance on their persecutors. Now, if they so prayed for vengeance upon the wicked, we may be sure that they would pray for grace upon the righteous (Rev. vi. 10).

§ 3. The Communion of Saints as a Duty.

What besides do we mean when we say "I believe in the Communion of Saints"?

We mean, in the second place, to express our belief in the Communion of Saints as a duty.

What is the duty expressed by the word "Communion"?

That all baptized members of the Church, "called to be Saints," ought to so live as if they were members of one body, one communion, one fellowship.

Why then is it necessary to declare our belief in the Communion of Saints?

Lest any one should suppose that he could live a Christian life by himself apart from his fellow Christians and outside of the communion or unity of the Church.

Can you express this differently?

Holy Scripture teaches us, in other words, that while men are judged separately, they are saved collectively; that is, in communion or fellowship in the Body of Christ which is His visible Church.

What then is the great duty to which this article of our belief witnesses?

The duty of Christians to "love one another" (John xiii. 34).

Can we love one another and yet not live in communion?

No; separation shows the absence of love.

What sins then does this article specially condemn?

It condemns all schism within the Church, that sin which one diocese or one portion of the Church commits when it refuses to receive to its communion and fellowship the members of any other portion.

What else does it condemn?

It condemns the forming of human societies or sects apart from the Church, and the making of divisions or the stirring up of strife in the Church or parish (1 Cor. xii. 25).

Can God be the author of divisions in the Church as some affirm?

No; "God is not the author of confusion but of peace" (1 Cor. xiv. 33).

Who is the author of all strife and divisions?

Satan.

How does St. Jude describe "those who separate themselves"?

As "sensual, having not the Spirit" (Jude 19).

§ 4. The Duty of Communion with the Living Saints.

What then does belief in the Communion of Saints require of us towards the living?

It requires of us an earnest love for all our brethren in Christ on earth.

What commandment can be fulfilled only in the Communion of Saints?

"The royal law according to the Scriptures, Thou shalt love thy neighbour as thyself" (Jas. ii. 8).

§ 5. The Duty of Communion with the Departed Saints.

Does belief in the Communion of Saints require of us any duty towards the departed?

Yes; it forbids us to regard the Saints in Paradise as separated from us.

Of how many parts does the Holy Catholic Church consist?

Of two parts, the Church Militant here on earth, and the Church Expectant in Paradise.

What is meant by the word Militant?

Fighting, that is, contending as soldiers against our and Christ's enemies, the devil, the world, and the flesh.

What is meant by the Church Expectant?

The Church waiting, that is, the Church in Paradise, which waits for the consummation of bliss in body and soul at the Resurrection.

Are these two parts of the Catholic Church separated one from another?

No; they form one communion and fellowship in the mystical Body of Christ.

How does our Lord affirm this?

"The gates of Hell," or Hades (that is, the unseen world), cannot "prevail against it" to divide the living from the departed.

When will these two parts be visibly united?

When they become the Church Triumphant (or Victorious) in Heaven.

When will that be?

At the Resurrection, when Death and Hades, all causes of seeming separation, will be "swallowed up in victory" (1 Cor. xv. 54; Rev. xx. 14).

In the meantime what is our duty towards the Saints in Paradise?

To remember them as members of the same Body, heirs of the same promises, and possessors of the same hope of a resurrection to eternal life in body and soul.

How are we to remember them?

By frequently calling them to mind as still members of the Church, and thanking God for "their good examples."

How does the Church help us to remember them?

By appointing days to be kept in memory of certain great Saints, such as the Apostles, and especially by the festival of All Saints' Day.

How besides are we to remember them?

By prayer for their rest and the perfecting of their bliss.

When do we pray for the perfecting of their bliss?

When we pray "that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thine eternal and everlasting glory" (Burial Service).

Where besides does the Church teach us to pray for the faithful departed?

In the office for the Holy Communion where it is said, "most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion."

("By 'all the whole Church,'" says Bishop Cosin, "is to be understood, as well those that have been *heretofore*, and those that shall be hereafter, as those that are now the present members of it.")

What are some of the "benefits of Christ's Passion," which the faithful departed are still capable of obtaining?

Increase of rest and peace, and a joyful resurrection at the Last Day.

Are such prayers scriptural?

Yes; St. Paul prays for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 18). By comparing this place with 2 Tim. iv. 19, it is evident that Onesiphorus was not alive. The prayer is, in substance, exactly what all the prayers in the early Liturgies for the faithful departed are.

Does this imply that the state of persons after death can be altered?

No; life is the time of probation. We shall receive at the Judgment for the deeds done *in the body*; and between the souls of the saved and the lost there is an impassable "gulf" (Luke xvi. 26).

Is it lawful to address prayers to the Saints in Paradise or to invoke their aid?

There is no instance of such invocation in Scripture; and the records of the early Church are

altogether silent upon such a practice. The departed are beyond all possible reach of hearing prayer. That we may pray *for* them means that we must not pray *to* them.

Sixth Sunday after Trinity.

THE FORGIVENESS OF SINS.

	1	2	3
Scripture Illustration	Mk xvi. 14-end	3 Sam. xii. 1-15	John xx. 11-24
Text.....	John xx. 23	Is. lv. 7	1 John i. 8, 9

PORTION OF CHURCH CATECHISM.

From "My good child know this," to "Amen, so be it."

§ 1. Sin.

What is the next article of the Christian faith?

I believe in . . . the forgiveness of sins.

What is sin?

Disobedience to God.

Are all sins the same?

No; some sins are of a far more deadly and defiling character than others (Eph. v. 5; Col. iii. 5, 6).

Does St. John make this distinction?

Yes; he speaks of a sin unto death, and of men who sin not unto death (1 John v. 16, 17).

Give an illustration of what is meant?

Allowing one's thoughts to wander in prayer, or neglecting prayer at stated times, are both very wrong, but they are not in the sight of God like adultery, or fornication, or blasphemy, or covetousness.

Can we sin in any way and not displease God?

No; "All unrighteousness is sin" (1 John v. 17), and is therefore hateful to God.

§ 2. Forgiveness.

How does the Nicene Creed express this article?

"I acknowledge one Baptism for the remission of sins."

What is the very first declaration of forgiveness under the Gospel?

“Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts ii. 38).

How is this expressed elsewhere?

“Arise and be baptized, and wash away thy sins” (Acts xxii. 16; also Mark xvi. 15, 16).

What do these passages show?

That in order to have forgiveness we must be brought into the body of Christ.

What is the body of Christ?

The Church of Christ (Col. i. 18, 24).

When were you brought into the Church or body of Christ?

In Baptism, when I was an infant.

But had you any sin in you?

Yes; I had a sinful nature; I was born in sin (Psalm li. 5; Rom. v. 12, 14).

What is this sin called?

Original sin.

What was the effect of your Baptism?

The guilt of my birth sin was cleansed, and I was made a child of grace (Gal. iii. 26, 27).

Have you committed sin since your Baptism?

Yes; “In many things we offend all” (James iii. 2).

What should you do when you have in any way offended God?

I should seek forgiveness from Him.

What does St. John say?

“If we confess our sins He is faithful and just to forgive us our sins” (1 John i. 9).

Does Baptism also convey remission of sins to an adult?

Yes; as in the case of St. Paul. Baptism is the first and chief means of conveying God’s forgiveness of all sin inherited or committed to every penitent believer.

§ 3. “For Christ’s Sake.”

Can any good works of ours ever merit or purchase forgiveness?

No; our Lord teaches us to say, when we “have done all those things which are commanded” us, “We are unprofitable servants” (Luke xvii. 10).

For whose sake will God forgive us?

For the sake of Jesus Christ (John xv. 16).

How can God forgive sins for His sake?

Because Jesus Christ made upon the cross an atonement for all our sins.

Mention this in the words of Scripture.

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2).

§ 4. The Conditions of Forgiveness.

Does God forgive our sins without looking into the state of our heart?

No; we must earnestly desire to be free from the guilt and power of sin (Ps. lxvi. 18).

What then must we do before we can expect forgiveness from God?

We must repent.

How must we show our repentance?

By confessing our sins to God.

What else must we do?

We must believe that Jesus Christ, the Son of God, bore all "our sins in His own body on the tree" (1 Pet. ii. 24).

Is there any sin for which repentance and faith cannot obtain forgiveness?

No; the Holy Spirit expressly tells us that "If we confess our sins" God will "cleanse us from all unrighteousness," and that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 9, 7). (On the "Unpardonable Sin" see Whit-sun-Day § 7.)

May any baptized person, truly repenting and confessing his sins to God, believe that he is forgiven?

Yes; if his repentance is sincere; if he makes restitution where it can be made, and if he forsakes his sin.

What does true absolution deliver us from?

From the power as well as from the penalty of sin.

You said that confession of sins to God is a necessary condition of forgiveness; is there any confession to man needful?

Yes; when by our sin we have injured another, we

must confess to him that we have wronged him, and ask his forgiveness, and be willing to make all the reparation in our power.

Is it well that we should ever confess to a minister of the Church?

At times it is.

Is this recognized in the Prayer Book?

Yes; in the words: "Let him come to me, or to some other Minister of God's Word, and open his grief," etc. And in the "Visitation of Prisoners" we have this rubric: "Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned," etc.

Should you gather from this that our branch of the Church considers that confession to the Priest ought to be systematic—as, for instance, at seasons such as Easter; or so often in the year or month—or only occasional?

Only occasional;—such confession is the medicine, not the food of the soul.

Are there any directions respecting confession to a minister in Scripture?

Yes; we have the people coming to John the Baptist "confessing their sins" (Mark i. 5). We read also that at Ephesus, under the preaching of St. Paul, "many came and confessed and shewed their deeds" (Acts xix. 18).

Does this seem part of a systematic practice of confession at stated intervals?

No; there was no such system in the Church till many centuries after the times of the Apostles.

But the Apostle St. James says, "Confess your faults one to another;" does this mean necessarily confession to a Priest?

No; it includes confession to the person wronged and the acknowledgment of sinfulness generally.

Why should we confess particularly to a minister?

On principles of common sense: for, first of all, a minister of Christ being one whose business is the saving and oversight of souls, is the most likely to guide us aright; and, secondly, the ministers of Christ are the commissioned minis-

ters of reconciliation, who have the power of absolution committed to them. On both these grounds they are the natural recipients of such confessions as the Church encourages.

Who is to decide whether to allow confession to a Priest?

The Minister himself as part of his "godly counsel and advice," and acting in accordance with the plain teaching of the Book of Common Prayer.

§ 5. Absolution.

Are there any outward means for conveying God's forgiveness to penitent sinners after Baptism?

There are two: Absolution and Holy Communion.

When does our Lord give authority to absolve?

In the words, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx. 23; also in Matt. xvi. 19; xviii. 18).

Do we find any minister exercising this power?

Yes; St. Paul, in 1 Cor. v. 4, 5; 2 Cor. ii. 10.

Did Christ ever claim to absolve?

Yes (Mark ii. 5-11).

Did He claim this power as God or as man?

As "man," and as "on earth."

On whose authority did He then act?

On that of His Father in Heaven.

Did any persons object to this absolving power which He claimed?

Yes; the Pharisees.

On what ground?

On the ground that God only can forgive sin.

But was not that a right principle?

Yes; but they used it wrongly.

How?

They would take away all power on God's part to act through others.

Does God act through our fellow-men?

Yes; in everything in religion.

Can you give an instance?

Yes; he converts us through the preaching of our fellow-men.

Can you give another?

Yes; he baptizes us by the hands of our fellow-men.

Can you give another?

Yes; he feeds us in the Holy Communion with the True Bread by the hands of our fellow-men.

How can men presume to do such things as these?

Because God has commissioned them so to do.

Is Absolution then any greater exercise of power than the administration of Holy Baptism or Holy Communion.

No; in all three it is God Who acts through His ministers.

What is plainly the Church's idea of the usual exercise of this power?

By the public declaration of absolution, which is certainly beneficial to every penitent person, private absolution being reserved for those who cannot otherwise quiet their consciences.

§ 6. "Unto the End of the World."

Did our Lord say the wonderful words, "Whose sins ye remit, they are remitted," to the Apostles alone?

No; to the Apostles as the representatives of all future ministers or priests of the Church.

Can these ministers or priests absolve by their own power?

No; no one has ever imagined that they could: "to God only it appertaineth to forgive sins" (Ash-Wednesday collect).

Can they absolve impenitent or unbelieving persons?

No; God himself has engaged not to do so.

Why do they absolve or remit sins?

Because God has commissioned them so to do.

How do we honor Christ's words?

By believing that they will continue in force till He comes again (Matt. xxviii. 20).

Do the ministers of the Church claim these powers?

Yes; they would not be true ministers of the Church if they willingly set aside any ordinance which God has appointed for the salvation or consolation of sinners.

How is the exercise of this power, which Christ has lodged in His Church, claimed in the Prayer Book?

1. In the "Ordering of Priests," where, at the laying on of hands, the Bishop addresses to the candidate the words of our Lord in John xx. 23, "Whose sins," etc.
2. In the forms of Absolution in Daily Prayer and in the Communion Service.

If, then, we would obtain God's forgiveness, have we any right to deny any one condition or any one means of forgiveness commanded by our Lord?

No; the forgiveness that unites us to God is an unbroken chain of which the separate links are repentance, faith, confession to God, forgiveness of others, Baptism, Absolution, Holy Communion.

For what purpose does this article, "I believe in the forgiveness of sins," seem to have been made a part of the original Gospel of Christ in the Creed?

To guard sinners against despairing of God's mercy, and to assure all true penitents of His pardoning love.

Seventh Sunday after Trinity.

PREFACE AND FIRST COMMANDMENT.

	1	2	3
Scripture illustration	Luke x. 25-38	Ex. xix. 1-21	Matt. x. 32-40
Text.....	Matt. xix. 16, 17	Deut. vi. 4, 5	John xii. 44, 45

PORTION OF CHURCH CATECHISM.

From "How many Sacraments," to the end.

§ 1. Obedience.

What was the third thing which your Godparents promised in your name?

That I should keep God's holy will and commandments.

How many commandments are there?

Ten.

Where in Scripture are they to be found?

Exod. xx.

Who gave the ten commandments at the first?

God Himself (Deut. v. 4).

To whom did He give them?

To His people Israel.

Must we, who are Christians, keep the commandments?

Yes.

Why?

Because our Lord Jesus Christ requires us so to do.

Where does He so require us?

When He says: "If thou wilt enter into life, keep the commandments" (Matt. xix. 17).

How are the commandments to be interpreted?

They are to be interpreted in their full spiritual meaning.

Where in the Scriptures do we find their spiritual meaning set forth?

In the Sermon on the Mount (Matt. v., vi., vii.).

Is it drawn out in the Catechism?

Yes; in the "duty towards God" and the "duty towards our neighbour."

Can you give the meaning of the commandments in one word?

Yes; in the one word "love."

If, then, we break any one commandment, what do we show?

Our want of love to God (James ii. 10).

§ 2. Salvation.

Shall we enter Heaven because we keep God's law?

No.

Why?

Because present obedience could not possibly make up for past disobedience.

What does our Lord teach us to say concerning the most perfect obedience?

"When ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke xvii. 10).

Why shall we enter Heaven?

Because we are saved by Jesus Christ.

What is salvation?

Deliverance from the guilt of past sin; the power

of present sin, and the penalty of all sin (Matt. i. 21).

But is not salvation being taken to Heaven?

No; if saved at all, we must be saved while here on earth. "Now is the day of salvation" (2 Cor. vi. 2).

What then is Heaven?

It is the place where those who have been already saved shall for ever dwell.

Could we be happy in Heaven unless we were saved beforehand?

No; unless we had God's law in our hearts we could not be happy there. "Without holiness no man shall see God" (Heb. xii. 14).

§ 3. God's Love the Motive to Obedience.

Before God gave the Israelites His law, what did He tell them?

What He had done for them.

In what words?

"I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx. 2).

Has God done anything like this for us?

Yes; He has done a far greater thing.

What is that?

He has redeemed us from the bondage of sin and Satan (Luke i. 74; x. 17, 18).

How?

By the Death of His Son (Heb. ii. 14, 15).

What, then, is the great motive to make us love and obey God?

The love of God towards us in giving His only begotten Son to die for us (John iii. 16).

How is this motive expressed by St. John?

1 John iv. 19.

§ 4. The First Commandment.

What is the first commandment?

"Thou shalt have none other gods but Me."

Who is this God who claims our sole worship?

The Father, the Son, and the Holy Ghost.

What part of our "duty towards God" teaches what God requires of us in this first commandment?

"My duty towards God is to believe in Him, to

tear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength."

§ 5. To Believe in Him.

What must we have within us if we would keep this commandment?

Faith. We must believe in God; Who He is, and what He has done for us.

Why are we called upon first of all to believe in God?

Because unless we believe in Him, we cannot fear or love Him, or come to Him in prayer. "He that cometh to God must believe that He is" (Heb. xi. 6).

In what consists the open violation of this first commandment?

In worshipping other gods, as the heathen do.

But cannot the heathen worship the same Supreme Being as we worship, under a different name?

No; the God Whom we worship has revealed Himself as the Father of Jesus Christ.

Can a deist who professes to believe in one Supreme Being, but rejects the record which God has given of His Son, keep this commandment?

No; there is no being in the unseen world answering to the God of the deist (Luke x. 22).

Can a Mahometan believe in the one living and true God?

No; the Mahometan profession is that God cannot have One Only Begotten Son, which the One True God has.

How is this commandment set at naught amongst us?

By those who deny the personal existence of God, —that He is One Who loves, and hears, and sees, and has created all men. and will hereafter judge us all.

Are there those amongst us who seem to deny the personal existence of God?

Yes; those who say that some unconscious powers of nature, such as "natural selection," could of themselves, apart from God, bring all things into being, and continue them in well being.

What does our Lord say respecting His Father?

That He orders all things. He clothes the grass of

the field (Matt. vi. 30); feeds the fowls of the air (Luke xii. 24); orders the term of their lives (Matt. x. 29); and numbers the hairs of our heads (Matt. x. 30).

What then must we believe that God is?

We must believe that He is what He has told us that He is.

What has He told us that He is?

The Father, the Son, and the Spirit. (See lesson for Trinity Sunday.)

Can we believe in God unless we believe in Jesus Christ as His Son?

No; "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9); and again, "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23).

§ 6. To Fear Him.

What is the next point in our duty towards God under this commandment?

We must fear Him.

What does Solomon say that the fear of the Lord is?

"The beginning of Wisdom" (Prov. ix. 10).

What does our Lord say respecting the fear of God?

Luke xii. 5.

To whom does He say these solemn words?

To His friends ("I say unto you, My friends").

What does this teach us?

That those in the favor of Christ must have within them the fear of God.

But does not St. John say that "perfect love casteth out fear?"

Perfect love casts out all slavish fear; or, as the Apostle explains it, all fear that "hath torment" (1 John iv. 18); but love itself must deepen the fear of offending One Whom we perfectly love and honor.

How must we cultivate the fear of God?

We must remember that we are always in His presence.

How besides?

We must remember the four last things.

What are they?

Death, Judgment, Heaven, Hell.

§ 7. To Love Him.

What is the third point in our duty towards God as taught by this commandment?

To love Him with all our heart, mind, soul, and strength.

In what way is the love of God to be shown?

In the one way of keeping His commandments; for Christ says: "He that hath My commandments, and keepeth them, he it is that loveth Me" (John xiv. 21). And St. John saith: "This is the love of God, that we keep His commandments" (1 John v. 3).

Are we to understand by this that we may keep merely the letter of the ten commandments?

No; we are to understand by it obedience to every intimation of God's will; as that we should believe in His Son, receive the Sacraments of His Church, and forgive injuries.

Is it safe to take the emotions of the soul towards God as signs of the love of God?

No; our Lord asks, "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke vi. 46).

How are we to strive to have the love of God in us?

By continual meditation on the love of God towards us in our Redemption by His Son: by earnest prayer, and by devoutly frequenting the Holy Eucharist, which is the pledge of God's love.

Eighth Sunday after Trinity.

THE SECOND COMMANDMENT.

	1	2	3
Scripture Illustration	John iv. 5-27	Ex. xxxii. 1-21	Rev. v. 6 to end
Text.....	John iv. 24	Ps. xcv. 6	Phil. ii. 10, 11

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. *Idolatry.*

Repeat the second commandment.

"Thou shalt not make to thyself any graven image, nor the," etc.

What is the difference between the first and second commandments?

In the first, God forbids to worship false gods ; in the second, He forbids to worship the true God in a false way.

What great truth does our Lord teach us to make us worship God aright?

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 24).

In what then consists the especial sin of worshipping God under any form?

We insult God in our very worship.

What history teaches us that He resents such an insult to His Majesty?

The whole history of the Jewish people.

Give some instances.

The worship of the golden calf and its punishment (Exod. xxxii.). Baal-Peor (Num. xxv.).

The Book of Judges throughout.

Give two other instances.

The dispersion of Israel and captivity of Judah are always attributed to God's anger against this insult to His Majesty.

What has always been the direct result of heathenism and idolatry?

The greatest moral corruption and degradation (Rom. i. 20 to end).

Does this commandment forbid anything besides the use of visible images in the worship of God?

Yes ; it forbids all self-willed methods of worshipping the true God. (See First Sunday after Trinity, §§ 3 and 4.)

Are there any instances to-day of worship forbidden by this commandment?

Yes ; all public worship apart from the ministry which God has appointed to conduct it, and with methods not sanctioned by the perpetual custom of the Church, is forbidden by it.

What has all such schismatical worship always tended to ?

It has ever tended to irreverence and unbelief.

What else is forbidden by the second commandment ?

All fortune-telling ; all use of charms or amulets ;
 " spiritualism," and all superstitious practices
 which give honor to, or cause us to put our
 trust in some other power than that of God.

Does this commandment forbid the worship of Saints and Angels ?

Yes ; St. Peter and St. Paul both refused even the
 semblance of worship (Acts x. 26 ; xiv. 15) ; and
 an angel refused worship from St. John, and bid
 him worship God (Rev. xix. 10 ; xxii. 9).

Is it lawful to make an image or picture of our Blessed Lord ?

Yes ; because our Lord was " found in fashion as
 a man," it is perfectly lawful to make a figure or
 picture of Him, provided that we do not wor-
 ship it.

§ 2. **To Worship Him.**

Does this commandment only forbid a great sin ?

No ; it enjoins pure and holy worship.

How is it explained in the words of the " duty towards God ?"

My duty towards God is to worship Him,
 to give Him thanks, to put my whole trust in
 Him, to call upon Him.

Does this worship include outward worship as well as in-ward ?

Yes ; there can be no real inward worship without
 outward.

How do we worship God in soul or spirit ?

By lifting up our hearts to Him in prayer.

By abasing ourselves before Him for our sins.

By submitting our reason to receive the mysteries
 of the faith.

How do we worship God in body ?

By using some lowly posture of devotion, such as
 bowing down to Him, or kneeling before Him.

Is this needful ?

Yes ; because our Blessed Saviour, God and Man,

when in the garden, kneeled down and prayed (Luke xxii. 41); and not only so, but fell on His face and prayed (Matt. xxvi. 39).

Other examples: Abram (Gen. xvii. 3); David (Psalm xcv. 6); Daniel (Dan. vi. 10); St. Peter (Acts ix. 40); St. Paul (Acts xx. 36; xxi. 5).

Do the worshippers in Heaven outwardly worship?

Yes; the Seraphim veil their faces with their wings (Is. vi. 2), and the angels fall before the throne on their faces (Rev. vii. 11).

Are we commanded by the Church to follow the examples of saints and angels in their worship?

Yes; the general Confession is to be said by "all kneeling" (Rubric). The Absolution is to be received by the people kneeling (Rubric). The Lord's Prayer (and all other prayers), by the minister and people kneeling (sometimes standing. (See Luke xviii. 13.)

Can there be outward worship without inward?

Yes; men can draw near to God with their lips and their hearts be far from Him.

§ 3. To Give Him Thanks, etc.

What besides worshipping God does this commandment enjoin?

To give God thanks.

For what are we to give God thanks?

For everything.

Is there any holy rite of the Church, the very name of which signifies thanksgiving?

Yes; the Holy Eucharist.

For what especially do we thank God in the Eucharist?

"For the redemption of the world by the death and passion of our Saviour Christ, both God and Man."

What else does this commandment enjoin?

To put our whole trust in God.

In what attribute of God must we as sinners trust above all?

In His mercy.

What is the fourth thing enjoined by this commandment?

To call upon God.

At what times should we call upon God?

At all times (1 Thess. v. 17).

When especially?

In times of temptation, of trouble, of perplexity, of distress.

§ 4. "A Jealous God."

Why are we to keep this commandment?

Because God is a jealous God.

With what punishment does He threaten those who break it?

That He visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him.

Does this visiting the iniquities of the fathers upon the children apply to spiritual things?

No; we are assured by the Prophet Ezekiel that it applies only to temporal judgments (Ezek. xviii. 20).

How does St. Paul warn us that Christians can break this commandment?

By covetousness. "Covetousness, which is idolatry" (Col. iii. 5).

Are Christians in danger from idolatry?

Yes; or St. John would not have closed his first Epistle with the words, "Little children, keep yourselves from idols."

To what form of idolatry does he probably allude?

To setting up idols in our hearts.

Does a word in very general use warn us of our danger from this?

Yes; the word "idolize."

Ninth Sunday after Trinity.

THE THIRD COMMANDMENT.

	1	2	3
Scripture illustration	Matt. v. 33-38	1 Kgs xviii. 17-41	John v. 31-end
Text.....	James v. 12	Ps. cxi. 9	John v. 39

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Taking God's Name in Vain.

What is the third commandment?

In what way do men openly and directly break this commandment?

By false swearing or perjury; because, when we take an oath, we solemnly call upon God to witness that what we say is true.

Are we Christians permitted to take an oath in a court of justice?

Yes; our Lord answered the adjuration of the High Priest when he said, "I adjure Thee by (that is, I put Thee on Thine oath before) the living God;" which was a far stronger form of oath than any in use amongst us (Matt. xxvi. 63). St. Paul also, on several occasions, calls God to witness to the truth of his words (Rom. i. 9; 2 Cor. i. 23).

To what, then, does our Lord refer when He says, "Swear not at all?"

To all oaths used to garnish common talk, such as, among the Jews, "by heaven," "by Jerusalem," "by the temple," "by the altar;" and amongst us Christians, such ejaculations as "good God," "Lord bless us," "Lord have mercy," "hallelujah" (praise the Lord), (Matt. v. 33-38).

How, besides, is this commandment broken?

By profane cursing; especially when men, on some trifling provocation, invoke upon their fellow-creatures, or upon their dumb animals, the everlasting torments which will finally overtake the utterly reprobate.

In what other way is this commandment broken?

By all jesting with holy things; by quoting Scripture, or using Scripture phrases so as to excite mirth, or by speaking lightly or disparagingly of such things as the Christian Sacraments.

In what other ways is this commandment broken?

By all irreverent behavior in Church, especially during public worship, and by letting our thoughts wander in worship without checking them.

How must you avoid such offence against God?

By calling to mind His especial presence in the assemblies of His Church; by not allowing our

eyes to wander, and by using lowly postures of devotion.

§ 2. Honoring His Holy Name.

How does the Church teach us, in the "duty towards God," that we are to keep this commandment?

By honoring God's holy name and His word.

What then does this commandment especially enjoin?

Reverence towards God, and the things of God.

How must we honor God's Holy Name?

By making His saving name known among the heathen, and among those Christians who are living as the heathen.

In what is the name of God especially glorified?

In the worship of the Christian Church. In its unity. In the holiness of Christians. In the repentance of sinners. In the conversion of the heathen.

What have we (according to the Catechism) to honor besides the Holy Name of God?

His word. That is, the Scriptures.

How are you to honor the Scriptures?

By believing that the Bible contains the last and most perfect revelation of God's will; and by reading, marking, learning, and inwardly digesting what it contains.

How do we dishonor God's holy word?

By setting aside its plain statements when they do not suit our views, and by judging its statements by human systems, instead of judging all human systems by its statements.

With what awful sanction is this commandment enforced?

"The Lord will not hold him guiltless that taketh His name in vain."

Why should the keeping of this commandment be enforced by this sanction?

Because there is no commandment which is more broken by thoughtlessness. It seems to do no one any harm, and so men imagine that God thinks as lightly of their trifling with holy words and things as they do themselves.

What should be our prayer in regard to this commandment?

"Set a watch, O Lord, before my mouth, and keep the door of my lips" (Psalm cxli. 3).

Tenth Sunday after Trinity.

THE FOURTH COMMANDMENT.

	1	2	3
Scripture Illustration	Acts xx. 7-17	Ex. xvi. 23-31	Matt xxviii. 1-10
Text	Mark ii. 27, 28	Lev. xix. 30	Mark xvi. 2

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Work and Rest.

What is the fourth commandment?

What is the meaning or scope of this commandment?

God in it demands that one day in the seven should be especially dedicated to Himself.

What else does He enjoin in this commandment?

That on six days of the week we should labor and do all that we have to do.

What then does this commandment forbid?

It forbids all idleness on working days, as well as all unnecessary work on the Lord's day.

But if men have incomes independent of labor, are they under an obligation to work?

Yes; all ought to have some employment for the glory of God and the good of their fellow-creatures.

What, then, is the part of our "duty towards God" which teaches us the duty enjoined by this commandment?

"To serve Him truly all the days of my life."

What does Sabbath mean?

Rest.

For what purpose did God ordain this weekly rest or Sabbath?

Our Lord tells us "the Sabbath was made for man" (Mark ii. 27), that is, for his highest good in body and soul.

How is the Sabbath for the highest good of man's body?

Because his body needs rest from daily toil.

How for the highest good of his soul?

Because he needs a special time for the public worship of God and for hearing about his duty.

§ 2. The Memorial of our Creation and Redemption.

Of what was the weekly Sabbath to remind the Jews?

Of God their Maker: inasmuch as on this day God rested, having completed His work of Creation.

Have we Christians a greater thing than Creation to commemorate by a weekly festival?

Yes: there has been a new Creation begun in Christ Jesus.

How was this new Creation begun?

By the Incarnation of Jesus, the Second Adam, and by the coming of the Holy Ghost to breathe life into Christ's mystical Body, the Church.

Of what besides was the Sabbath to remind the Jews?

Of their redemption from Egyptian bondage (Deut. v. 15).

What day of the week corresponds to the Jewish Sabbath?
Saturday.

Did the fourth commandment require the Jews to keep Saturday as the Sabbath?

No; it only required them to keep the Seventh day, that is, one day in seven.

How then did it happen that Saturday became the Sabbath?

It was probably ordained by Moses as the very day of the first Passover, and of the Exodus, to remind the people of their redemption from Egyptian bondage (Deut. v. 15). (There is nothing Jewish in the law as given in Ex. xx. As requiring the seventh of our time, it is a moral law. God gave this law for all men. Moses fixed the day (Saturday) for the Ancient Church of the Jews.)

Have we Christians a greater redemption to commemorate?

Yes; our Redemption from sin, death, and hell, by the Incarnation, Sufferings and Resurrection of Jesus.

In what way, then, has the Christian Church shown her sense of the infinitely greater nature of the work of our Redemption from sin?

By fixing the weekly festival required by the fourth

commandment on Sunday, just as Moses fixed it for the Jews on Saturday.

Why on Sunday?

Because on that day of the week our Saviour conquered death for us by rising from the dead.

Is there any command in the New Testament to change the observance of the weekly rest from Saturday to Sunday?
None.

When did the observance of Sunday begin?

In Apostolic times.

What does this seem to show?

It shows that the change from Saturday to Sunday was one of those "things pertaining to the Kingdom of God," concerning which Christ gave "commandments" to His Apostles after He rose from the dead (Acts i. 2, 3).

What is the first notice of its observance?

Acts xx. 7 (Also Rev. i. 10).

Can the principle on which we keep the Lord's day as the Festival of the Resurrection be extended to the keeping of other days?

Yes; particularly to such days as Christmas Day, Good Friday, and Ascension Day, as the festivals of Christ's Birth, Crucifixion, and Ascension.

§ 3. How to be Observed.

In what ways that we read of were the Jews to mark the Sabbath?

In three.

What was the first of these?

They were to rest on it from all except the most necessary work.

What was the second way in which the Jews were commanded to mark the Sabbath?

By double sacrifices. Two lambs, morning and evening instead of one (Num. xxviii. 9, 10).

What was the third mark of observance?

The renewal of the shew-bread. "Every Sabbath he (the priest) shall set it in order before the Lord continually" (Levit. xxiv. 6-8).

How did the early Christians mark the Lord's day?

By the celebration of the Eucharist.

But did they not mark it by prayer, praise, and reading of Scripture?

Yes ; but all these were parts of the Eucharistic service, or in addition to it. Every ancient Liturgy teaches us this.

But did they not meet together for hearing of preaching without the Eucharist?

We do not read that they did ; but we do read that they met for the "breaking of bread" (Acts xx. 7).

Is this confirmed by the testimony of ancient writers?

Yes. The earliest writer who gives an account of the worship of Christians particularly mentions that they came together on the first day of the week to celebrate the Eucharist (Justin Martyr, A. D. 140).

Is it, then, our duty to mark the Lord's day by this most holy Service?

It is, if we are to follow the leading of Scripture, of the Apostolic Churches, and of the Prayer Book.

In what further way should we observe the Lord's day?

We should abstain from all work, except what is absolutely needful (Luke xiii. 15).

What have you to say respecting the sin of those who work, or buy and sell, or keep open places of business on this day?

That they not only profane the Lord's day themselves, but oblige others to profane it ; for if this day is to be observed, it must be observed generally by the whole community. If any number of persons break it, all will be tempted to do so.

Are any works lawful on Sunday?

Yes, works of necessity ; such as lighting fires, cooking food, and attending to cattle. Our Lord particularly mentions this latter : "Doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" (Luke xiii. 15).

What other works are lawful on this day?

All works of charity and mercy ; such as feeding

the hungry, visiting the sick, and teaching the ignorant the truths of religion.

If we are unable, from any just cause, to be present at Holy Communion or Public Prayer on the Sunday, what should we do?

We should offer up to God in private, as far as possible, the same service as our brethren are offering up in Church, and so join with them in spirit, though we are absent in body.

What particular care should persons who work for others exercise respecting this commandment?

They should be careful to choose such employers or masters as will permit them to attend on the Lord's day the celebration of the Eucharist and the Public Prayers.

Eleventh Sunday after Trinity.

THE FIFTH COMMANDMENT.

	1	2	3
Scripture Illustration	Eph. vi. 1-10	1 Sam. iii.	Rom. xiii. 1-11
Text	Heb. xiii. 17	Prov. xxx. 17	Rom. xiii. 1

PORTION OF CHURCH CATECHISM.

From "My good child, know this" to "Amen, so be it."

§ 1. Duty Towards my Neighbor.

Repeat the fifth commandment.

"Honor thy father and thy mother, that thy days,"
etc.

Into how many tables have the ten commandments been divided?

Into two. The first four being the first table, and the last six the second.

What does the second table enforce?

Our duty towards our neighbor.

What does our Saviour say is the second great commandment of the Law?

"Thou shalt love thy neighbour as thyself" (Matt. xxii. 39).

In what similar precept does our Saviour sum up the Law and the Prophets?

“All things whatsoever ye would that men should do to you, do ye even so to them” (Matt. vii. 12).

Who is your neighbor?

Christ teaches us by the Parable of the Good Samaritan that every man, even though he be the enemy of our Church and nation, is our neighbor (Luke x. 36, 37).

Why then is it not said that we must love every one as ourselves?

Because we must first exercise our love on those who have the first claim to it—our actual neighbors, our townsmen, our fellow-countrymen.

§ 2. Love, Honor and Succor, etc.

How is the fifth commandment explained in “the duty towards our neighbor?”

First, that I am to love, honor, and succor my father and mother.

How are we to show our love to our parents?

By being grateful and obliging to them.

By making them happy by our good conduct.

By bearing with their faults and weaknesses.

How are we to honor our parents?

By behaving respectfully to them, and by obeying them as long as we live under their roof.

What awful words are said of those who honor not their parents?

“Cursed be he that setteth light by his father or his mother” (Deut. xxvii. 16).

What example have we to enforce the keeping of this commandment?

That of our Blessed Lord, Who, though “God over all,” was subject to His mother and St. Joseph (Luke ii. 51).

How should we succor our parents?

By supporting and comforting them in sickness and in age.

Who above all showed us an example of care for His parents?

Our Lord and Saviour Jesus Christ.

When?

When He was on the Cross.

And how?

By committing His mother to the care of the beloved disciple (John xix. 26, 27).

§ 3. The Civil Authority.

Does this commandment require you to honor any persons besides your parents?

Yes; I am to honor and obey the President, the Governor of the State, and all that are put in authority under them.

By whose authority do civil magistrates bear rule?

By the ordinance of God. God says by St. Paul: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. xiii. 1. Also 1 Pet. ii. 13, 14; Titus iii. 1).

Does this mean that the personal commands of the civil magistrate, whether according to the law or not, are to be obeyed?

No; by the tenure on which all magistrates hold office, they are bound to govern according to the laws.

How do we break this commandment in the matter of obedience to the civil ruler?

1. By speaking disrespectfully of him, or of those under him.
2. By wilfully disobeying the law, or by evading its clear meaning and intent, as for instance in the matter of taxes.

What rule does our Lord lay down respecting obedience to the civil governor?

"Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's" (Matt. xxii. 21).

Are we bound to obey a wicked magistrate?

We are bound to obey the law, no matter what the personal character of the person who administers the law.

St. Paul commanded obedience even to Nero, who was emperor when the Epistle to the Romans was written (Rom. xiii. 1-8).

If the law is plainly contrary to God's law, as, for instance, in the matter of divorce, which are we bound to obey?

"We ought to obey God rather than men" (Acts v. 20).

§ 4. Governors, Teachers, Pastors, etc.

Are you to obey any other persons besides your parents and the civil authority?

Yes; I must submit myself to all my governors, teachers, spiritual pastors, and masters.

Who are your governors, as distinguished from your teachers or masters?

Such persons as the head of a college, the captain of a ship, or the president of any lawful society of which I may be a member.

If these societies are voluntary, are you bound to obey the governors of them?

Yes; in all matters within their province. If I disapprove of their orders, I am bound to leave the society.

Who are your teachers?

My schoolmasters, or tutors, or my Sunday-school teacher, while I am in his class.

Who are your spiritual pastors?

The Bishops and Clergy, especially my Parish Priest (Heb. xiii. 17).

How are you to submit yourself to him?

By listening respectfully to his teaching.

How besides?

By upholding his authority when it is spoken against.

What are we to consider the clergy to be?

"Ministers of Christ, and stewards of the mysteries (i. e., of the mysterious truths and the sacraments) of God" (1 Cor. iv. 1).

How besides this are you to do your duty to your spiritual pastor?

By helping him with my exertions and offerings (1 Cor. ix. 13, 14).

Who are your masters?

Our employers (Col. iii. 22, 23. See also 1 Peter ii. 18).

How do we as servants disobey this command?

By impertinence or insolence; and by carelessness and idleness, as well as by disobedience.

In serving their earthly masters, whom are servants to serve?

Their heavenly Master, the Lord Christ.

How do they do this?

By serving their masters faithfully, as if the eye of their Master in Heaven was upon them.

§ 5. My Betters.

In what other respect does your duty toward your neighbor teach you to observe the fifth commandment?

I am to order myself lowly and reverently to all my betters: that is, to my elders and those above me in station (Rom. xiii. 7).

What command does God give with respect to the aged?

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev. xix. 32).

What else does this command enjoin?

To "honour all men;" to be "courteous," and "in lowliness of mind each to esteem other better than ourselves" (1 Pet. ii. 17; iii. 8; Phil. ii. 3).

What beside all this is enjoined under this fifth commandment?

It enjoins that those to whom honor is due should act so as to be worthy of it. Parents, for instance, must rule their families well, and bring up their children in the fear of God. Kings and magistrates must rule according to justice and equity. Spiritual pastors must set before themselves the example and the return to judgment of the Chief Shepherd (1 Pet. v. 4). Masters must carefully oversee their servants, and render to them that which is just and equal.

§ 6. The Promise.

What are the words of the promise attached to this commandment?

"That thy days may be long in the land which the Lord thy God giveth thee." (See Eph. vi. 2.)

How will this be fulfilled?

God will make good this promise, either in this world, or in the world to come.

But will not all who are forgiven enter into God's rest, the true land of promise?

Yes; but God will particularly remember and reward the obedience of those who have kept this commandment.

Twelfth Sunday after Trinity.

THE SIXTH COMMANDMENT.

	1	2	3
Scripture illustration	Matt. v. 17-27	Gen. iv. 1-16	John iii. 10-end
Text	Matt. v. 23	Lev. xix. 18	John iii. 15

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Murder.

What is the sixth commandment?

"Thou shalt do no murder."

What is the crime of murder?

Taking away the life of a fellow-creature from some bad motive, such as revenge, hatred, or desire of gain.

Is it necessary that there should be the deliberate intention to take away life?

Yes; or else the crime is that of manslaughter (Num. xxxv. 22-29).

Mention some ways in which the letter of the sixth commandment is broken.

By concealing, or setting free a murderer; by so doing we make ourselves partakers in his crime.

Mention another.

By wilfully neglecting to save a fellow-creature from death, when it is in our power to do so (as when one, who has the means of helping him, suffers a poor man to die of hunger).

Mention another.

By suicide, which is self-murder. We have no more right over our own lives than we have over the lives of others.

Can the sixth commandment be broken by our treatment of the brute creation?

Yes; all cruelty to dumb animals is of the nature of murder.

§ 2. The Murderous Spirit.

How is this commandment explained in the "duty towards my neighbor?"

"My duty towards my neighbor is to . . . hurt nobody by word or deed . . . to bear no malice nor hatred in my heart."

Why are we taught that this commandment is broken when we hurt any one by word or deed?

Because our Blessed Lord expressly lays down that the use of all injurious and abusive language is a breach of this commandment (Matt. v. 21, 22).

Why do we extend the scope of this commandment to the thoughts of the heart?

Because our Lord, in this very place, lays down that every one that is angry with his brother without a cause disobeys the spirit of this commandment; and because St. John teaches us that, "Whosoever hateth his brother is a murderer" (1 John iii. 15).

What is one very common form of breaking this commandment?

By holding imaginary conversations in which biting words are addressed to the person who has injured us.

§ 3. Righteous Anger.

Are there any things which, if we are true Christians, will make us righteously angry?

Yes; the sight of sin, and hearing the faith denied or explained away by those who are bound to profess it.

Do we ever read of our Lord being angry?

Yes; in Mark iii. 5 it is written concerning cer-

tain hypocrites that "He looked round about on them with anger."

If we have no feelings of indignation when we see sin committed, or when we hear the faith denied, what does it show?

It shows that we have no real dislike of sin, and no real love for the truth of Christ.

Should we bear any ill-will against those who sin in these ways?

No. We should reprove the sinner, and pray for his repentance, and warn the unbeliever of his danger in rejecting the mercy of God.

§ 4. Soul Murder.

Who was it who, according to our Lord, first broke this commandment?

Satan. "He was a murderer from the beginning" (John viii. 44); and this because he destroyed the souls of our first parents by tempting them to sin.

What learn we from this?

That this commandment is most foully broken when we tempt others to sin, and so destroy, not their bodies, but their souls.

What are our Lord's words respecting those who lead others into sin?

"Whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6).

§ 5. "Love is the Fulfilling of the Law."

What is the spirit of this commandment?

A spirit of charity and forgiveness.

What then does this commandment forbid?

All anger, hatred, envy, quarrelsomeness, and calling names.

What words of the Apostle teach us this?

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. iv. 31).

Is it sufficient for us to put away these evil things?

No; for the Apostle goes on to say: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32).

If people rail at us, or abuse us, are we to return it?

No; the Apostle says, "Not rendering evil for evil, or railing for railing: but contrariwise blessing" (1 Pet. iii. 9).

How does our Blessed Saviour enforce this?

In the words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v. 44).

How did our Lord himself fulfill this precept?

Luke xxiii. 34.

NOTE.—In explaining the sixth commandment, the Catechist, in some parts at least of this professedly Christian country, will have to make those whom he instructs to understand that putting an end to the life of a human being in any stage of its existence (no matter how rudimentary or imperfect) is murder.

Thirteenth Sunday after Trinity.

THE SEVENTH COMMANDMENT.

	1	2	3
Scripture illustration	Matt. v. 27-33	Gen. xix. 12-29	John ii. 1-12
Text.....	Matt. v. 8	Gen. ii. 24	Mark x. 7, 8, 9

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Marriage.

What is the seventh commandment?

"Thou shalt not commit adultery."

How are you to obey this commandment?

By keeping my body in temperance, soberness, and chastity.

What does the seventh commandment forbid?

It forbids that a man or woman should have more than one living wife or one living husband.

What besides does it forbid as interpreted by our Lord?

It forbids the marriage of any person with one divorced (Matt. v. 32).

But does not the law of the State allow such marriages?

Yes; but where the law of the State is contrary to the law of God, Christians "ought to obey God rather than men" (Acts v. 29).

What besides does this commandment forbid?

It forbids all incestuous marriages, that is, marriages between near relatives, as nephew and aunt, uncle and niece, sister-in-law and brother-in-law. (See Lev. xviii., where all such marriages are denounced as heathenish "abominations.")

How are we to regard marriage?

As an ordinance of God of such a sacred character that He has made it the type of that union which exists between "Christ and the Church" (Eph. v. 32).

Can a marriage be dissolved?

No power but that of death can dissolve a marriage (Matt. xix. 6; Rom. vii. 2, 3).

How then ought the "holy estate of matrimony" to be entered into?

"Reverently, discreetly, advisedly, soberly, and in the fear of God."

How ought all marriages to be performed?

Christ should be "called to the marriage" (John ii. 2), and it should be performed with due solemnity according to the order of the Church.

§ 2. Impure Thoughts.

How are children to try to keep this commandment?

By watching their hearts, lest they think of any evil filthy things.

What does our Lord say to encourage us to do this?

"Blessed are the pure in heart, for they shall see God" (Matt. v. 8).

Do we ever pray in Church for pure and clean hearts?

Yes; when we pray, "O God, make clean our hearts within us."

Does the Church put any other prayer like this upon our lips?

Yes. "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee."

What thoughts should we particularly keep out of our hearts?

Every thought that we should be ashamed to tell our clergyman, or our teacher, or any other person whom we honor and respect.

If any evil, wicked, or filthy thoughts come into our minds, what should we do?

We should turn our thoughts to something else, or we should repeat to ourselves a verse of Scripture, or a verse of a hymn, or a short prayer.

Why do we extend the scope of this commandment to the thoughts of the heart?

St. Matt. v. 28.

§ 3. Impure Words.

How besides should we try to keep this commandment?

By being watchful over our tongues, lest we say any filthy bad words, or even any coarse words.

What words should we avoid?

All such words or speeches as we should be ashamed to repeat to one whom we love and respect.

Should we listen to such words?

No; to listen to them with pleasure (or without reproof) is as bad as to repeat them.

If you hear this sin spoken jestingly of, what should you do?

I should reprove those who so speak, and bid them remember the threatenings in God's word (Eph. v. 3, 4).

What threatenings are these?

That these sins will lead all who commit them to hell (Prov. ii. 18; Heb. xiii. 4; Rev. xxi. 8).

§ 4. Other Sources of Impurity.

How is this commandment explained in the duty towards your neighbor?

That it is my duty to "keep my body in temperance, soberness, and chastity."

Why?

Because gluttony and intemperance lead directly to sins against this commandment (Ezek. xvi. 49).

What Christian exercises must be brought to bear against temptations to break the seventh commandment?

Abstinence and fasting (1 Cor. ix. 27).

In what other way must we strive to keep this commandment?

By avoiding all loose and godless company.

In what other way are many led to break this commandment?

By a love of dress.

Mention another way in which many are led to break this commandment.

By looking upon what is forbidden.

What very strong words does our blessed Lord use in warning us against improper looks and sights?

"If thy right eye offend thee, pluck it out, and cast it from thee," etc. (Matt. v. 29).

What vice should we avoid if we would keep this commandment?

Idleness.

§ 5. Our Bodies Sacred.

What great method does St. Paul use to warn Christians against sins of impurity?

He reminds them of their Baptismal privileges.

Why does he specially remind them of these?

Because they were then made members of Christ, and were dedicated to the all-holy God.

Does this membership in Christ apply only to the souls of Christians?

No; St. Paul particularly tells the Corinthians that it applies also to their bodies.

What are his words?

"Know ye not that your *bodies* are the members of Christ?" etc. (1 Cor. vi. 15).

What other comparison does he use to the same effect?

He compares the Christian's body to a temple dedicated to God.

What does he say?

"What! Know ye not that your *body* is the temple of the Holy Ghost Which is in you?" (1 Cor. vi. 19).

What then should you remember ?

That if I allow any evil in my heart, or on my tongue, or in my life, I defile Christ's body, I pollute God's temple.

And what should the remembrance of this make you do ?

It should make me keep myself pure in body and soul.

“A TABLE OF KINDRED AND AFFINITY,
Wherein whosoever are related are forbidden in Scripture and our laws to marry together ” (*English Prayer Book*).

A Man may not marry his

1. Grandmother;
2. Grandfather's Wife ;
3. Wife's Grandmother.
4. Father's Sister ;
5. Mother's Sister ;
6. Father's Brother's Wife.
7. Mother's Brother's Wife ;
8. Wife's Father's Sister ;
9. Wife's Mother's Sister.
10. Mother ;
11. Step-Mother ;
12. Wife's Mother.
13. Daughter ;
14. Wife's Daughter ;
15. Son's Wife.
16. Sister ;
17. Wife's Sister ;
18. Brother's Wife.
19. Son's Daughter ;
20. Daughter's Daughter ;
21. Son's Son's Wife.
22. Daughter's Son's Wife ;
23. Wife's Son's Daughter ;
24. Wife's Daughter's Daughter.
25. Brother's Daughter ;
26. Sister's Daughter ;
27. Brother's Son's Wife.
28. Sister's Son's Wife ;
29. Wife's Brother's Daughter ;
30. Wife's Sister's Daughter.

A Woman may not marry with her

1. Grandfather ;
2. Grandmother's Husband ;
3. Husband's Grandfather.
4. Father's Brother ;
5. Mother's Brother ;
6. Father's Sister's Husband.
7. Mother's Sister's Husband ;
8. Husband's Father's Brother ;
9. Husband's Mother's Brother.
10. Father ;
11. Step-Father ;
12. Husband's Father.
13. Son ;
14. Husband's Son ;
15. Daughter's Husband.
16. Brother ;
17. Husband's Brother ;
18. Sister's Husband.
19. Son's Son ;
20. Daughter's Son ;
21. Son's Daughter's Husband.
22. Daughter's Daughter's Husband ;
23. Daughter's Son's Son ;
24. Husband's Daughter's Son.
25. Brother's Son ;
26. Sister's Son ;
27. Brother's Daughter's Husband.
28. Sister's Daughter's Husband ;
29. Husband's Brother's Son ;
30. Husband's Sister's Son.

Fourteenth Sunday after Trinity.

THE EIGHTH COMMANDMENT.

	1	2	3
Scripture Illustration	John xii. 1-9	Mal. iii. 1-13	Luke xix. 1-11
Text	Eph. iv. 28	Mal. iii. 10	Rom. xiii. 8

PORTION OF CHURCH CATECHISM.

From " You said that your " to " anything that is his."

§ 1. Dishonesty in Trade.

What is the eighth commandment?

“Thou shalt not steal.”

Can we break this commandment when we do not actually lay hands upon the goods of another?

Yes; we break it by all manner of cheating and dishonesty.

How do persons in trade break this commandment?

By using false weights and measures.

What says the Scripture respecting this?

Deut. xxv. 13-17; also Lev. xix. 35, 36.

Mention another case.

When we buy, or receive as a gift, that which we have reason to think has been stolen.

Mention a third case.

Taking advantage of the ignorance of a buyer and asking of him a higher price than the goods are worth.

Mention a fourth case.

Taking advantage of the ignorance of one who is selling us anything, and giving him a lower price than his goods are worth.

Mention another form of fraud disgracefully common.

Adulteration of goods, *i.e.*, mixing them with worthless things to increase their weight or measure.

§ 2. Debt.

Mention another way of breaking this commandment.

By not paying our debts.

What does St. Paul say respecting getting into debt?

“Owe no man anything, but to love one another” (Rom. xiii. 8).

Is it absolutely wrong to borrow?

No; but it is always best to deny ourselves rather than to do so.

When is it fraudulent to get into debt?

When we borrow money, or order goods, and have reason to know that we shall not have means to pay for them when we are called upon to do so.

What does the Psalmist call those who borrow and pay not?

Wicked. “The wicked borroweth and payeth not again” (Psalm xxxvii. 21).

§ 3. Bribery, etc.

In what other ways is this commandment broken?

By selling that which it is not lawful for us to sell, as our votes at an election, or our patronage, which is entrusted to us for the good of the community, or of our employers.

What evil practices are akin to the sin of dishonesty?

Gambling, betting, and reckless speculating.

Are idle people, or those who neglect their work, dishonest?

Yes; when they are in the employment of another.

Why?

Because they are paid for their time and service.

In what way can they be dishonest besides?

By being wasteful; by not being careful about what is entrusted to them, or by giving away, even in charity, the goods of their employers without their consent.

How do the poor too frequently offend against this commandment?

By representing themselves to be worse off than they really are in order to obtain relief.

If we find anything that is lost, what should we do?

We should take pains to find the right owner and restore it to him.

Is this a necessary duty?

Yes: if we would do to others as we would that they should do to us.

What is akin to stealing, and so joined with it in the duty towards our neighbor?

Picking, as taking small portions from food which we are sent with, or plucking fruit or flowers in a garden without leave.

§ 4. Robbing Parents and Robbing God.

May children take what belongs to their parents?

No; "Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer" (Prov. xxviii. 24).

Can the selfish, and those who give nothing to God's service or to the poor, be called honest?

No; because they do not bear their due share of the common burdens.

What does God say of those who refuse to give to Him the due share of the means which He has given them?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings" (Mal. iii. 8).

Is the breach of this commandment a deadly sin?

Yes; St. Paul writes, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived . . . nor thieves . . . nor extortioners, shall inherit the kingdom of God" (1 Cor. vi. 9, 10).

Terrible example of Judas Iscariot, who began by pilfering from the bag, and ended with selling his Divine Master to His enemies (John xii. 6).

§ 5. What we Must do.

If in time past we have stolen anything, what must we do?

We must restore it.

Can we truly repent if we do not?

No (example of Zacchæus, Luke xix. 8).

How, with God's blessing, can we best avoid dishonesty?

By learning and laboring truly to get our own living.

What two things does the Apostle St. Paul connect with honesty?

He connects honesty with industry, and industry with almsgiving, where he says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. iv. 28).

Fifteenth Sunday after Trinity.

THE NINTH COMMANDMENT.

	1	2	3
Scripture Illustration	Matt. xii. 22-28	2 Sam. xvi. 5-15	Act. v. 1-12
Text.....	Matt. xii. 26	Lev. xix. 16	1 Pet. iii. 10

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Lying and Slandering.

What is the ninth commandment?

"Thou shalt not bear false witness against thy neighbor."

What is the explanation of this commandment in the duty towards your neighbor.

I am to "keep my tongue from evil speaking, lying, and slandering."

What is the great sin against which this commandment is given? Perjury.

What is that?

It is swearing or affirming what is untrue of our neighbor.

But supposing that we are not upon our oath, is it equally wrong to say what is false?

Yes; it is equally a violation of this commandment.

How is this commandment most commonly broken?

By speaking falsely or maliciously of the character and conduct of our neighbor.

What is this sin called? Slander.

What other common form of this sin is there?

Exaggerating the faults or weaknesses of others.

Is this a great sin?

Yes; because the fact that our neighbor is known to have some fault of the kind makes the lying addition more readily believed.

When we attempt to make the good qualities of our neighbor less, what is this sin called?

Detraction.

Does our Lord forbid us to judge of our neighbor's character or conduct?

No; He bids us "Judge righteous judgment" (John vii. 24).

What then does He mean when He says, "Judge not, that ye be not judged" (Matt. vii. 1)?

He only forbids rash and uncharitable judgments, which are almost always sure to be untrue.

"Judge not according to the appearance" (John vii. 24).

What sin then do they commit who give utterance to rash judgments of their neighbors?

They are generally guilty of "lying and slandering."

What will be the punishment of liars in the world to come?

"All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8).

"There shall in no wise enter into it (Heaven) anything that . . . maketh a lie" (Rev. xxi. 27).

§ 2. Evil Speaking.

Can this commandment be broken in any other way besides "lying and slandering"?

Yes; by "evil-speaking," that is, by telling of the evil we find or imagine we find in our neighbors (1 Pet. ii. 1).

If any of our neighbors have done wrong, should we expose them?

Not unless it is our strict duty to do so.

If we take pleasure in exposing the faults of another, what does it show?

That we have the mind of Satan.

Why?

Because Satan both loves sin, and loves to accuse those who have fallen into it.

What would charity lead us to do?

To think no evil, and not to rejoice in iniquity (1 Cor. xiii. 5, 6).

And what besides?

To conceal a fault rather than expose it.

What Apostle teaches us this?

St. Peter; where he says that "charity shall cover the multitude of sins" (1 Pet. iv. 8).

§ 3. Much Speaking.

What persons are especially in danger of breaking this commandment?

Idle talkative persons, and busybodies (2 Thess. iii. 11).

Why are talkative persons especially in danger of breaking this commandment?

Because such persons are very seldom religious, or sensible, or well-read, and having nothing good or instructive to converse about, they naturally talk about the characters and actions of their neighbors.

Is there any other temptation to such persons to break this commandment?

Yes; they generally desire to make their conversation amusing rather than truthful; and so they pander to the innate love of slander by exaggerating the mistakes and foibles of others.

What warning does our Lord give us about much speaking?

"Every idle (that is, thoughtless, unconsidered) word that men shall speak, they shall give account thereof in the Day of Judgment" (Matt. xii. 36).

§ 4. To Refrain the Tongue.

If we are to keep this ninth commandment, over what member must we watch?

Over our tongues.

What does St. James say of the tongue?

That "it is an unruly evil, full of deadly poison" (iji. 8).

Who then can tame it?

The same Apostle says "that no man can tame it."

How then is it to be tamed and brought into subjection?

By the grace of God.

What can the grace of God do?

It can make us love our neighbor as ourselves.

How will this make us keep our tongues from evil?

Because as there is nothing which we dislike more than to be evil spoken of in any way, so we shall be careful not to inflict this pain on others.

What prayer have we in Scripture for grace to keep this commandment?

"Set a watch, O Lord, before my mouth, and keep the door of my lips" (Psalm cxli. 3).

What promise of earthly happiness seems to be connected with the keeping of this commandment?

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. iii. 10).

Why is this promise particularly joined to the keeping of our tongues from evil speaking?

Because so much of the sorrow and uneasiness of life arises from the evil use of our tongues.

Sixteenth Sunday after Trinity.

THE TENTH COMMANDMENT.

	1	2	3
Scripture illustration	Mat. xv. 1-21	2 Kings v. 20-end	Luke xi. 33-45
Text.....	Mat. xii. 35	Prov. iv. 23	Luke xi. 34

PORTION OF CHURCH CATECHISM.

From "My good child, know this" to "Amen, so be it."

§ 1. Covetousness.

What is the tenth commandment?

"Thou shalt not covet," etc.

How is it enforced in the duty towards our neighbor?

In the words, "not to covet nor desire other men's goods."

What has this commandment to do with?

It has to do with the secret desires and inclinations of our hearts.

What do you mean by coveting?

I mean desiring to have something which I do not now possess.

What is it which you are not to covet?

Anything that is my neighbor's.

But may not we sometimes wish to buy at a lawful price the goods of our neighbor?

Yes : we may, if he is willing to sell them.

When then is it wrong to desire what belongs to our neighbors?

When the desire leads us to get it, or to wish to get it, in some wrong or sinful way.

What does St. Paul say of the tenth commandment?

That it brought him (and all men) guilty before God (Rom. vii. 7).

How did it do this?

Because it showed him that there may be sin in the heart, though the outward conduct may be correct.

§ 2. Examples.

How did sin enter into the world?

Through covetousness (Gen. iii. 6).

How was this?

Eve desired (or coveted) to eat a fruit which God had strictly forbidden her to touch.

Mention another instance of covetousness leading on to other sins.

Ahab (1 Kings xxi. 1-17).

What sin occasioned the falling away of an Apostle and the betrayal of our Lord?

Covetousness, which led Judas to steal what was in the bag (John xii. 6).

What great Old Testament saint fell into sin through unlawful desire?

David (2 Sam. xi.).

What does our Lord say of this kind of covetousness (or evil desire)?

Matt. v. 28.

Are there any other notable examples of the evil effects of this sin?

Yes; Balaam (2 Peter ii. 14, 15); Achan (Joshua vii.); Gehazi (2 Kings v. 20).

§ 3. Selfishness.

Can men be covetous even though they do not desire other men's goods?

Yes; when they are always thinking about increasing their own goods.

How besides?

When they think that their riches are given to them for themselves alone.

Give a proof of this.

When our Lord bids His people beware of covetousness, He brings forward an example of a rich man whose whole soul was bent upon holding fast and enjoying what rightly belonged to him (Luke xii. 15-22).

What does our Lord say will be the final portion of those who so hold their own that they can spare nothing for the relief of want?

He says that He will say to them at the Last Day, "Depart, ye cursed, into everlasting fire . . . for I was an hungred, and ye gave me no meat," etc. (Matt. xxv. 41 to end).

Why is this character visited with such severity?

Because it is most of all opposed to that of our

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Blessed Saviour, Who, "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich" (2 Cor. viii. 9).

Is then covetousness, as meaning selfishness and hard-heartedness, a deadly sin?

Yes; St. Paul says, "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5). (See also 1 Cor. v. 11; vi. 10; Col. iii. 5; Heb. xiii. 5.)

How then is this commandment to be obeyed?

Only by earnest prayer to God for the cleansing of our hearts.

Is it enough that we try to root out of our souls all evil desires?

No; we must, by the power of God's Holy Spirit, have in our hearts good desires (Rom. xii. 21; Luke xi. 41).

Seventeenth Sunday after Trinity.

PRAYER.

	1	2	3
Scripture illustration	Luke xi. 1-14	Dan. vi. 1-24	Matt. vi. 1-19
Text.....	Luke xi. 13	Ecc. v. 2	Phil. iv. 6

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Prayer.

"My good child know this," etc.

What must God give us to enable us to walk in His commandments and serve Him?

His special grace.

What is meant by special grace?

A particular gift of God's Holy Spirit to each person.

How are we to obtain this special grace?

By diligent prayer.

What is prayer?

The lifting up of the heart to God, generally ex-

pressed in words of prayer and thanksgiving;
but sometimes felt only in hearty desires and
longings for His grace and help.

*How do we know that we cannot serve God without special
grace?*

Because our Saviour says, "Without Me ye can do
nothing" (John xv. 5).

If God gives us special grace, can we serve Him?

St. Paul says, "I can do all things through Christ
Which strengtheneth me" (Phil. iv. 13).

If, then, we do not serve God, whose fault is it?

Our own fault.

Why? Because God, through Christ, promises to give
the Holy Spirit to them that ask Him (Luke xi.
13).

*But does not our Saviour say that God knows what we have
need of before we ask Him?*

Yes; but He requires us to pray to Him for all we
need, in order to testify our dependence upon
Him as the Giver of all grace.

§ 2. How to Pray.

How must we pray, if our prayers are to be answered?

We must pray—

1. In the name of Christ (John xvi. 23).
2. With faith, *i.e.*, assuredly believing that God
will keep His promise, and, if it be good for us,
answer our prayer (Mark. xi. 24).
3. With resignation to the will of God, as our
Saviour Himself set us the example of doing
when He prayed, "Father, if Thou be willing,
remove this cup from Me; nevertheless, not My
will, but Thine be done" (Luke xxii. 42).
4. With perseverance (Luke xi. 5-13).

What must we always join with prayer?

Thanksgiving (Phil. iv. 6).

*What further condition does our Lord very emphatically
lay down?*

That we must forgive others (Mark xi. 25, 26).

*Should we use any other words than those which the Lord
has taught us?*

Yes; unless we speak to God in our own words we
cannot open our hearts to Him.

But does not the Lord's Prayer express everything that we can desire?

It expresses everything that we can ask of God, but in general terms; and God invites us to mention to Him particularly all that we desire.

Why is the Lord's Prayer the best of all prayers?

Because the Lord Jesus, Who gave it to us, being very God, knows what best agrees with God's glory; and being very Man, He knows what best agrees with man's needs.

§ 3. Times of Prayer.

What direction does St. Paul give us as to when to pray?

"Pray without ceasing" (1 Thess. v. 17).

Why ought we to pray "without ceasing"?

Because we always need God's help.

But how can we pray "without ceasing"?

By being always in the spirit of prayer. A holy wish is prayer.

But is this enough?

No; we must have special times of prayer.

When, at least, ought we specially to pray?

Privately at home every morning and night, and on Sundays and other great festivals publicly in church.

How often in the day does the Psalmist tell us he praised God?

"Seven times a day" (Psalm cxix. 164).

Have holy men in all ages of the Church found time for frequent prayer?

Yes; David says, "In the evening, and morning, and at noon-day, will I pray" (Psalm lv. 18); Daniel also (vi. 10) and Anna (Luke ii. 37).

Can those who are busy do so?

Yes; it is a good custom in the midst of work to lift up the heart frequently to God, saying some short prayer to Him.

Give examples of some such ejaculatory prayers.

"Lord have mercy upon me ;"

"Christ have mercy upon me ;"

"Glory be to the Father," etc.

What should you always do before taking your meals?

I should offer up a short prayer or grace, such as,

"Bless, O Lord, this provision of Thy bounty to our use, and give us thankful hearts, for Christ's sake. Amen."

§ 4. Forms of Prayer.

Is it possible for any number of people to unite in prayer without using some form?

No; the only choice in public worship lies between a form newly made on every occasion (which is the case in what are called *extemporaneous* services), and a form which is already composed, and known both by minister and people.

If it is right to use such a form of prayer as "Jesus, Lover of my Soul," in verse, can it be wrong to use forms of prayer in prose?

No; all are agreed in singing forms of prayer; it cannot be any less right to use them when they are only said and in prose.

Did God's ancient Church of Israel use forms of prayer in divine service?

Yes; they could not do otherwise.

What proof have we of this in the Old Testament?

Precomposed forms of prayer will be found in Num. vi. 22-27; x. 35, 36; Deut. xxi. 7, 8; xxvi. 5-11, 13-16.

What other proofs are there?

The book of Psalms formed the chief part of the Prayer Book of the Jewish Church; many psalms being originally written for this purpose, as may be seen by their titles and internal structure. (See especially Psalms iv., v., vi., xlii., xliv., xcii.).

What do great Hebrew scholars tell us about the Jewish form of worship?

They tell us that the Jews had not only fixed forms, but also a fixed order in their public worship, both in the Temple and in their synagogues: the Temple worship consisting of prayers, psalms, lessons from Holy Writ, sacrifices and incense; the synagogue worship, of prayers, psalms, lessons and exhortations only. (See Luke iv. 16; Acts xiii. 15.)

Did our Lord give His sanction to this method of worship?

Yes; His constant attendance at synagogue and Tem-

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ple sanctioned it, for though He condemned the formality of some of the worshippers, He never once condemned the form of worship.

Did our Lord ever give His positive sanction by precept as well as by example to the use of precomposed forms of prayer?

Yes; when He gave us the Lord's Prayer.

Is the Lord's Prayer only a model to teach us what to ask for and how to ask it?

No; it is a *form* of prayer, the very words of which are to be used.

Does our Lord tell us we are to use the very words which He gave us?

Yes; He says, "When ye pray, say, Our Father," etc. (Luke xi. 2).

What does the plural number throughout this prayer ("our," "us," "we") plainly show?

It shows that the prayer was meant primarily for united and public worship.

Has it always been so used?

Yes; we have the most positive proof that it was so used in the Primitive Church daily.

Would it have been strange for the Apostles to adopt an extemporaneous form of worship?

Yes; they had been accustomed all their life long to the use of a liturgic worship, and it would have been as strange and new for them to adopt extemporaneous worship as for us who have been brought up in the Church.

When the Apostles had founded the Church what do we find?

We are told at the very outset that it was one of the four marks of the Church's unity that all joined (not merely in prayer but) in "*the prayers*," that is, certain well known or "appointed" prayers. (See 2d Sunday after Trinity, § 7.)

Are the very words of one of "the prayers" of the Apostolic Church in Judæa given us?

Yes; in Acts iv. 24-31. The expression "with one accord" shows that it was said in common and therefore that it must have been precomposed. (There is nothing in the prayer itself to show that it was specially composed for this oc-

casion, or to render it unfit for a time of persecution and while miraculous gifts were continued in the Church. Further references to the character of early Christian worship may be found in 1 Cor. xiv. 16 and 26; 1 Tim. ii. 1; Eph. v. 19.)

Has the Church ever ceased to use precomposed forms of prayer in her public worship?

No; worship by precomposed forms has been the universal and unvarying custom of the Church in every age from the beginning. Justin Martyr (2d century) speaks expressly of "common prayers," Origen (3d century) of "appointed prayers," Cyprian (3d century) of "customary prayers," and liturgies are still in existence which have been used in various parts of Christendom from the earliest times. Such are the liturgy of St. James, used in Jerusalem and all the Churches in the East; that of St. Mark in Africa; St. Chrysostom in Constantinople; St. Basil in Cappadocia; St. Peter in Central Italy; St. John in Gaul, Spain and Britain. (It is with this last that the "Book of Common Prayer" is most closely allied.) And to-day out of 350 millions of nominal Christians, at least 300 millions use the ancient and divinely sanctioned method of worshipping God by means of precomposed forms.

Does our Lord ever sanction the private use of forms of prayer?

Yes; by His example on the Cross.

How? In the moment of His greatest need and most fervent devotion He uses the familiar forms of His Jewish Prayer Book, "My God, My God, why hast Thou forsaken Me?" from Ps. xxii. 1, and "Father, into Thy hands I commend My Spirit," from Ps. xxxi. 5. (See Mark xv. 34 and Luke xxiii. 46.)

§ 5. Vestments in Public Prayer.

Why do the clergy wear a vestment or special dress in Divine Service?

As a sign and a reminder of the reverence due to God.

Why is a pure vestment covering the ordinary dress a sign of reverence?

Because it is a symbol of the righteousness of Christ, without which no sinful man can stand in God's presence (Rev. iii. 18; xix. 8. Compare Is. vi. 2, where even angels "cover" themselves in that Presence).

Is there any other reason for wearing a vestment in public worship?

It is a badge of office reminding the people that the minister of Divine Service is an authorized servant of God. (It has the same practical use as the uniform of the judges of the Supreme Court of the United States, or of the officers of the army or navy.)

What other reason can you give?

"To conceal the ever-changing fashions of man" (Bp. Griswold).

What further reason?

It has always been the custom of God's Ministry since the days of Aaron, the head of the first or Jewish order of priesthood.

What authority had the Jewish Ministry for wearing vestments in Divine Service?

The authority of God Himself, Who considered it so important a matter that He gave particular directions concerning it (Ex. xxviii).

How much of this law is applicable to the Church of Christ?

The principle or underlying law that some appropriate and distinctive dress is necessary for "decency and order."

Did our Lord by word or action ever contradict this principle of divine service?

No; on the contrary, He sanctioned it by his constant presence in Temple and synagogue.

Would it ever occur to the Apostles to conduct divine service without proper vestments where it was possible to have them?

No more than it would occur to them to reject the use of forms of prayer, or to refuse to admit infants to the covenant of grace, or to omit the special observance of one day in seven. (They had been accustomed to the use of vestments all

their life long as a divine ordinance, and unless our Lord had specially forbidden them to use them, they would, as a matter of course, continue to employ them in Christian worship.)

Has the Church of Christ always employed vestments in divine service?

Yes; from the very beginning. She has thus obeyed the Apostle's command that "all things be done decently and in order" (1 Cor. xiv. 40).

Are vestments necessary to the efficacy of prayers or sacraments?

No; they are only necessary to decency and reverence. If necessity requires, any place may become a church, any table an altar, and any dress a sufficient vestment.

APPENDIX.

THE BOOK OF COMMON PRAYER.

§ 1. Primitive Worship in the Prayer Book.

Has our Prayer Book any connection with the services used by the Church immediately after the Day of Pentecost?

Yes; our Prayer Book contains the substance of these services, and is a direct growth from them as from a germ or seed.

Of what two parts did the worship of the Primitive Church consist?

"The Breaking of Bread and the Prayers" (Acts ii. 42).

Had the Primitive Church forms for both these parts of Divine Service?

Yes; from the beginning the Church has always had such forms. (See 17 §. after Trinity § 4.)

How are these two parts of worship represented in our Prayer Book?

They are represented by our office for Holy Communion and by the offices for Daily Morning and Evening Prayer.

§ 2. The Liturgy.

What was the office for the celebration of the Holy Communion called in the early Church?

The Divine Liturgy or Divine Service.

Why was it called by this name?

Because it was always regarded as the chief act of the Church's ordinary worship.

When the Church spread into many different lands after the Day of Pentecost did Christians carry with them any form for celebrating the Holy Communion?

Yes; they doubtless carried with them the form of Divine Service used by the Apostles at Jerusalem.

Did this form always remain the same in all countries?

It remained the same in its leading features.

In what respect did the liturgy of one country differ from that of another?

First, in language; according to the teaching of the Apostles, divine service was always in the language which the people understood (1 Cor. xiv. 14-20).

In what other respect did they differ from one another?

In details; each Church having the right to add to and beautify its own liturgy while preserving the essential features of the original form.

Have any of these early liturgies come down to us?

Yes; four great liturgies of the early Church have come down to us.

What are these?

1. The Jerusalemite of St. James;
2. The Ephesine, of St. John or St. Paul;
3. The Alexandrine, of St. Mark;
4. The Roman, of St. Peter.

In what parts of the Church did these forms of the liturgy prevail?

The Jerusalemite in Palestine, Syria, Proconsular Asia, and Sicily;

The Ephesine in Asia Minor, Gaul, Spain, Northern Italy, and Britain;

The Alexandrine in Egypt and Ethiopia;

The Roman in Southern and Central Italy.

(The Eastern of St. Thaddæus, used in Malabar (India) and other parts of Asia, is sometimes reckoned as a fifth.)

Do we possess copies of any other ancient liturgies derived from these?

Yes; more than eighty have come down to us representing many languages and many widely separated countries.

Mention some of these.

The liturgies of Ethiopia, of Armenia, the Orthodox Oriental (Greek and Russian), the Gallican or French, the Mozarabic or Spanish, the Ambrosian (of the North of Italy), the Nestorian, Jacobite, etc.

What features are common to all these liturgies? (See Table p. 202.)

Do these parts occupy the same position in all the liturgies? No.

What does this oneness of framework show beyond a doubt?

It shows that these liturgies, so different in language and in details, yet possessing so many features in common, must all have originated in one common form in use when the Church was still gathered in one place.

When only was the Church thus gathered together into one place and under one roof? Only during the brief period in Jerusalem after the Day of Pentecost.

Did the twelve Apostles at once go out in person into all lands?

No; they remained at Jerusalem for about ten years in fulfilment of Christ's command to "begin" there (Luke xxiv. 47), and during this period those great principles of worship as well as of government, which we find afterwards in every land, were definitely settled.

**COMPARATIVE TABLE, SHOWING THE LEADING FEATURES OF THE FOUR
PARENT LITURGIES, AND OF THE AMERICAN LITURGY.**

ST. JAMES.	ST. MARK.	ST. JOHN.	ST. PETER.	AMERICAN.
1 Prefatory Prayer and Introit. 2 Trisagion, "Holy God, holy and mighty, holy and immortal". 3 Lessons from the Old and New Testaments. 4 Oblation of Elements. 5 Creed. 6 Kiss of Peace. 7 Prayer for the whole Church. 8 Sursum Corda ("Lift up your hearts"). 9 Ter Sanctus ("Holy, holy, holy"). 10 Words of Institution. 11 Oblation. 12 Invocation of the Holy Ghost. 13 Prayer for the living departed. 14 Prayer for the faithful. 15 Lord's Prayer. 16 Communion. 17 Thanksgiving. 18 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Trisagion. 3 Epistle and Gospel. 4 Oblation of Elements. 5 Kiss of Peace. 6 Creed. 7 Prayer for the whole Church. 8 Sursum Corda. 9 Prayer for the faithful departed. 10 Words of Institution. 11 Oblation. 12 Invocation of the Holy Ghost. 13 Prayer for living. 14 Lord's Prayer. 15 Communion. 16 Thanksgiving. 17 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Gloria in Excelsis ("Gloria be to God on high"). 3 Epistle and Gospel. 4 Oblation of Elements. 5 Creed. 6 Prayer for the whole Church. 7 Sursum Corda. 8 Ter Sanctus. 9 Prayer for living. 10 Words of Institution. 11 Oblation. 12 Kiss of Peace. 13 Words of Institution. 14 Oblation. 15 Invocation of the Holy Ghost. 16 Lord's Prayer. 17 Thanksgiving. 18 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Gloria in Excelsis. 3 Epistle and Gospel. 4 Oblation of Elements. 5 Creed. 6 Sursum Corda. 7 Prayer for living. 8 Words of Institution. 9 Prayer for faithful departed. 10 Lord's Prayer. 11 Thanksgiving. 12 Dismissal with blessing.	1 Prefatory Prayer with Introit hymn preceding. 2 Decalogue (Old Testament lesson, with Kyrie Lord, have mercy, and Epistle and Gospel). 3 Creed. 4 Oblation of Elements. 5 Prayer for Church Militant with commemoration of faithful departed. 6 Kiss of Peace, represented by "Ye who do truly, etc." 7 Sursum Corda. 8 Ter Sanctus. 9 Words of Institution. 10 Oblation. 11 Invocation of the Holy Ghost. 12 Prayer for "all Thy whole Church." 13 Communion. 14 Lord's Prayer. 15 Thanksgiving. 16 Gloria in Excelsis. 17 Dismissal with blessing.

§ 3. The Daily Offices of Prayer.

Did the early Church make provision for daily worship?

Yes; services of prayer and praise were appointed for every day throughout the year in addition to the Holy Communion which was usually confined to Sundays and holy days.

Of what did these daily services consist?

In substance of what our Daily Morning and Evening Prayer consist, namely, recitation or singing of the Psalter in course, brief lessons from the other parts of Holy Scripture, canticles or hymns, and prayers, always including the Lord's Prayer. (See Second Sunday after Trinity, § 7, and Seventeenth Sunday, § 4.)

How many such daily services were there at the first?

Probably only two, or at the most three, after the example of the Temple "hours of prayer" (Acts ii. 46; iii. 1).

How many daily services were in use later?

Seven; namely, matins, before dawn; prime, after daylight; tierce, at 9 A. M.; sext, at noon; vones, at 3 P. M.; vespers, at 6; compline, at 9. (An eighth service, called lauds, originated in the pious custom of prayer and praise (laus) when one awaked in the night.

How did these additional services originate?

Probably as household devotions.

On account of their frequency and intricacy, by whom alone were the most of these services observed?

By the monks and nuns in monasteries.

What did the Church of England do with them at the Reformation?

By combining them she reduced them to what was probably their original number, matins and evensong. (These daily offices as services for the people survive only in the Anglican Communion.)

In what respect do these daily offices differ from the Holy Communion?

In this respect that they are only of ecclesiastical appointment, while the Holy Communion is the one service of public worship ordained by Christ.

§ 4. The Occasional Offices.

Has the Church always had forms for other rites and ceremonies besides the Liturgy or Communion offices and the Daily offices?

Yes; besides the offices for Holy Communion and Daily Prayer she has had forms for occasional services.

What are these?

The offices for Holy Baptism, Marriage, Burial, etc., to be used by Priests, and offices for Confirmation, Ordination, Consecration of Churches, etc., to be used by Bishops.

§ 5. Divine Service in the Church of England.

With which of the four great liturgies of the primitive Church is our own office for Holy Communion most intimately connected?

With the Ephesine of St. John.

In what parts of the West was the Ephesine form of the Liturgy used?

In Gaul, Spain and Britain.

How did it happen that the Ephesine was used in these countries?

The Church was probably founded in this part of Europe by missionaries of the Apostolic age sent out from Ephesus, and who therefore carried the Liturgy of St. John with them.

Into how many periods does the history of divine service in the Church of England naturally divide itself?

Into four, namely:

1st. The British, A. D. 65 to 596.

2d. The Anglo-Saxon, A. D. 596 to 1085.

3d. The Norman, A. D. 1085 to 1549.

4th. The Reformed, A. D. 1549 to the present date.

What was the character of divine service in the British period (A. D. 65 to 596)?

The offices for Holy Communion and Daily Prayer were those which had been derived from the Ephesine forms brought by the first missionaries, and modified from time to time by contact with the kindred Gallican or French Liturgy.

What was the character of divine service in the Anglo-Saxon period (A.D. 596 to 1085)?

St. Augustine the Missionary (afterwards first Archbishop of Canterbury) who converted the Anglo-Saxons in the south of England, remodeled the old British service by introducing some additional features of the Gallican use. These remodeled services were used by the Anglo-Saxon Christians converted by Augustine, while the old British services continued to be used in the north and west. In process of time these competing rites became assimilated and united, though many varieties of ritual or "uses" still remained in different Dioceses.

What was the character of divine service in the Norman Period (A.D. 1085 to 1549)?

Osmund, the first Norman Bishop of Sarum or Salisbury, found great diversities of rites and ceremonies in his Diocese and immediately (A.D. 1085) proceeded to revise and reform the service books. This work was so well done that "the Sarum use," as it was called, was introduced into many other dioceses. Various "uses" however still remained, such as those of York, Lincoln, Hereford, and Bangor, but that of Sarum was the most popular.

What took place at the beginning of the next period (A.D. 1549)?

These different forms of divine service were again revised and reformed, and one "use" was adopted for all Dioceses in the land.

Were the Roman liturgy and offices ever the "use" of the Church of England?

Never at any period of its history. As papal influence increased in England many Roman features were introduced, but the English services never lost their independent character as derived from the Ephesine and Gallican forms, and not from the Roman.

When was the Roman liturgy first introduced into England?

About 150 years ago, when it became the use of the Roman sect in England. (See pp. 129, 130.)

§ 6. The Reformed English Prayer Book.

Into how many parts may the Prayer Book be divided?

Into four parts; namely, two for divine service (Holy Communion and Daily Prayer), and two for occasional offices, namely, one for Priests (Baptism, Marriage, etc.); and one for Bishops (Confirmation, Ordination, etc.).

Were these four parts of the Church's Prayer Book always bound together in one volume in England?

No; before the Reformation they were commonly in four different volumes.

What were these called?

1. The Missal, containing the office for Holy Communion;
2. The Portuary or Breviary, containing the daily offices;
3. The Manual, containing the occasional offices for Priests;
4. The Pontifical, containing the occasional offices for Bishops.

In what language were these services originally in England?

In British before the Saxon Invasion, then in Anglo-Saxon or English.

What language was gradually introduced into the services later?

The Latin.

Through what influence was this change introduced?

Through Roman influence, which increased very much in the country after the Norman Conquest in A.D. 1066.

How did it happen that the Norman services were in Latin?

Because originally that was the language which the people understood; but the language of the people changed or became corrupted, while the language of the services remained the same.

Into what condition as regards doctrine had the services come, under this foreign influence?

They became very corrupt, many errors and superstitions having crept into the service books.

What changes were made in the service books at the Reformation?

They were translated into English; errors and supersti-

tions were taken away ; the services were simplified, the Seven Hours of the daily office being reduced to their primitive number of two, for Morning and Evening Prayer ; some new matter was added, and the four books were bound together in one volume.

§ 7. Our Prayer Book a Revision of the Ancient English Prayer Book, and not a New Compilation.

Is it right to speak of the Book of Common Prayer as a new book or as compiled at the Reformation ?

No ; in all its framework it remains the same book as from the beginning. (So clear were the Revisers on this point that Archbishop Cranmer offered to prove that "the order of the Church of England, set out by authority of Edward VI., was the same that had been used in the Church for fifteen hundred years past.")

How then would you describe this great work ?

It was a Revision. The English Book of Common Prayer is the ancient Prayer Book of the Church of England revised.

By whom was the work of revision conducted ?

By the Church herself acting through her representatives in Convocation.

How did the Convocation act ?

It appointed in 1542 a committee of learned Bishops and Priests of its own body with Shaxton, Bishop of Sarum, the successor of Osmund, as its Chairman.

What followed ?

Bishop Shaxton died soon afterwards, and his place was taken by Archbishop Cranmer. After six years of labor the Committee, to whom had been committed the work of "examining, reforming and publishing the Divine Service," reported to Convocation the result of their efforts. The report was accepted by the Convocation, and the Book of Common Prayer, containing the old offices translated and revised, was given to the Church and authorized for use in every parish in the land on and after Whitsunday, A. D. 1549.

When did the English Prayer Book receive its final revision ?

In A. D. 1662.

What was the character of both these revisions of the ancient service books of the Church ?

The teaching of Holy Scripture and the practice of the primitive Church were taken as the standard of reform throughout.

What is the character of the contents of the Prayer Book ?

From a careful and detailed calculation it has been found that, of the whole Prayer Book,

Three-fifths are taken from Holy Scripture ;
 One-fifth consists of prayers, creeds and canticles more
 than 780 years old, and some reaching to Apostolic
 times ;
 One-fifth consists of prayers and exhortations 200 to 330
 years old.

§ 8. The American Prayer Book.

*What Book of Common Prayer was used in the American Church
 until the Revolution?*

The English Book as finally revised in A. D. 1662.

Was any change made after the Revolution?

Yes ; in A. D. 1789 a few changes were made, in addition
 to rendering the book suitable to the Church in the
 United States.

What was the most important of these changes?

The adoption of the Scottish form of consecration of the
 Eucharist, which (with a few verbal changes) was the
 form also in the revised English Book of A. D. 1549.

Was this an improvement?

Yes ; the sacrificial character of the Holy Eucharist re-
 ceives thereby its proper emphasis, and the invocation of
 the Holy Ghost upon the sacred elements (lost through
 Roman influence) is restored to its ancient place.

To whom under God do we owe this great improvement?

To Bishop Seabury and the Scottish Bishops who conse-
 crated him.

What can you say of the American office for the Holy Communion?

That it is the noblest in any language in its mixture of
 grave warning, tender encouragement and lofty adora-
 tion.

*With what feelings ought we to regard the whole Book of Common
 Prayer?*

With feelings of great thankfulness that God has handed
 on to us such a rich treasury of Catholic devotion.

Eighteenth Sunday after Trinity.

OUR FATHER, HALLOWED BE THY NAME.

	1	2	3
Scripture Illustration	Matt. xxi. 1-17	Ex. iii. 1-16	Rev. iv.
Text.....	Matt. xxi. 12, 13	Ps. lxxxix. 8	Rev. iv. 11

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. *Our Father.**How may the Lord's Prayer be divided?*

Into three parts :

The address. The petitions. The doxology.

What is the address or invocation?

"Our Father, Who art in Heaven."

Why do we here call God by the name of Father?

Because He is the Father of one only Son, of Whom we are the brethren (John xx. 17).

What do we learn by our Lord bidding us say "Our" Father?

That we must not be thinking of ourselves alone, even in prayer, but that we must in thought bear the whole redeemed family to the throne of grace.

Are we then to exclude the heathen from the benefit of our prayers?

No : God is the Father of all men by creation ; and St. Paul exhorts "that supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority" (all of whom were, in his day, heathen). (1 Tim. ii. 1, 2.)

Does our Saviour ever set us the example of saying, "Our" Father, in His prayers to God?

No ; never once. He is the only-begotten of the Father, and it is His sole prerogative to say, "My Father."

Do any of the Apostles ever say "My Father" in their prayers?

No ; they never once separate themselves from their brethren in their approaches to God.

§ 2. *Who art in Heaven.**In invoking or addressing God, of what do we make mention?*

Of His dwelling-place, for we say, "Our Father, Who art in Heaven."

But does not God fill Heaven and earth?

Yes ; but He has taught us that He especially dwells in Heaven.

Why do we especially call upon God as being in Heaven?

Because His Son, Who is our Advocate, is there at His right hand (Acts vii. 55, 56).

Does our Saviour elsewhere speak of our Father in Heaven?

Yes; in the very discourse in which He teaches us this prayer.

When He speaks of our Father in Heaven, with whom does He compare Him?

With our fathers on earth.

In what respect?

In His far greater readiness to hear the prayers of His children (Matt. vii. 9, 11).

§ 3. *Hallowed be Thy Name.*

What is the next part of the Lord's Prayer?

The six petitions.

How may these be divided?

The first three are for God's glory; the last three for man's necessity.

What is the first of these?

Hallowed be Thy Name.

What do we mean by hallowing anything?

Keeping it holy. Keeping it from being profaned (the Lord's Day, for example).

How, first of all, are we to hallow God's Name?

By calling upon His Name in holy worship.

Who set us an example of this?

Our Saviour Christ.

How did He do this?

By worshipping God in His Temple, and by driving out of it those who profaned it.

Who hallow God's Name in Heaven?

The cherubim and seraphim, who continually cry, "Holy, Holy, Holy" (Is. vi. 3).

Who hallow God's Name on earth?

Christians, in their holy worship.

Are we to honor God's Name with our lips only?

No; with our hearts and in our lives.

How are we to worship Him with our hearts?

By worshipping Him in spirit and in truth.

How with our lives?

By presenting our "bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1).

What does this mean?

It means that our common, everyday life in the body, working for our living or mixing in society, is to be done as in God's sight and to His glory.

How does our Lord teach us to hallow His Father's Name by our visible, outward life?

"Let your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven" (Matt. v. 16).

What are we taught by the fact that this petition is the first petition?

That we should seek, and pray for, the glory of God above all things.

Nineteenth Sunday after Trinity.

THY KINGDOM COME, THY WILL BE DONE.

	1	2	3
Scripture illustration	Rev. xxi.	Ge xxviii. 10-end	Rev vii 9 to end
Text	Matt. vii. 21	Ps. xl. 10.	Heb. i. 14.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Thy Kingdom Come.

What is the second petition?

Thy kingdom come.

What does the kingdom of God mean?

It has three meanings.

What is the first of these meanings?

It means the Church of Jesus Christ.

Where in Scripture does it mean this?

In very many of our Lord's parables, as where He says: "The kingdom of Heaven is like unto a man which sowed good seed in his field;" and "The kingdom of Heaven is like unto a net" (Matt. xiii. 24, 47).

In what way can we pray that this kingdom may come?

We pray that it may come to those who know it not.

In what words do we express this in our Prayer Book?

"That Thy way may be known upon earth: Thy saving health among all nations" (Psalm lxvii. 2).

Is there a second sense in which we put up this petition?

Yes; in it we pray that God may rule in the hearts of ourselves and of all men.

Is the term "kingdom of God" used in this sense in Scripture?

Yes, in the words: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

What words of our Lord seem to express this sense?

"The kingdom of God is within you" (Luke xvii. 21).

Is there yet a third meaning of the kingdom of God?

Yes; it means the kingdom of glory.

When will this come?

When Christ comes again (2 Tim. iv. 1).

What then do we pray for when we say "Thy kingdom come?"

That Christ may come again and receive us to Himself.

Who alone can put up such a prayer?

Those who are preparing themselves to meet Him.

Is there any such prayer in the New Testament?

Yes; Rev. xxii. 20, "Even so, come, Lord Jesus."

§ 2. Doing God's Will.

What is the third petition?

Thy will be done on earth, as it is in Heaven.

What grace do you ask for in this petition?

For grace to do God's will.

What is the will of God?

That we should all believe in His Son and be saved eternally (John vi. 40).

Is the doing of God's will necessary to our attaining eternal life?

Yes; "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven" (Matt. vii. 21, also xii. 50).

§ 3. Submitting to God's Will.

What further grace do you ask for when you say, "Thy will be done?"

That I may have grace to suffer patiently all that God lays upon me.

Who set us an example of thus saying "Thy will be done?"
Our Saviour, in the Garden of Gethsemane (Luke xxii. 42).

Did our Lord desire that He might not suffer?

Yes; He prayed, "If it be possible, let this cup pass from Me" (Matt. xxvi. 39).

Did He submit to God?

Yes; in the words, "Not My will, but Thine be done" (Luke xxii. 42).

Is it not sometimes very hard to say these words, as when God takes away from us our dear relations and friends?

Yes; but God in all things knows and does what is best.

Can we always feel this?

No; sometimes we do not feel it now, but we shall know it hereafter.

§ 4. As it is in Heaven.

To whom does our Lord direct our thoughts every time we say this petition of the Lord's Prayer?

To the holy angels.

Have the holy angels always existed?

No; God created them.

When did He create them?

Before He created the world or man (Job xxxviii. 7).

Will men ever become angels?

No; angels are a different order of creation (Heb. ii. 16).

In what do angels differ from men?

Angels are spirits only; men have, and shall always have, bodies as well as spirits (Heb. i. 7).

Are all the angels alike in power or dignity?

No; there are different ranks or orders amongst them.

How many orders of angelic beings seem to be mentioned in Holy Scripture?

Nine; namely, angels, archangels, cherubim, seraphim, thrones, dominions, virtues (or mights), principalities, powers (Col. i. 16; Eph. i. 21).

Why are these angels thus named?

Evidently to express the special work or dignity committed to them by God. For example, an-

gel means messenger ; archangel, chief angel ; seraphim, lofty or burning ones ; cherubim, guardians.

Are any archangels known to us by name ?

Yes ; Michael and Gabriel (Rev. xii. 7 ; Luke i. 19).

What is the office of the cherubim ?

To be guardians of holy things (Gen. iii. 24 ; Ez. x. 7 ; compare Ex. xxv. 20).

What is the special office of the seraphim ?

To worship (Is. vi. 2, 3).

Have the various orders of angels anything to do for men on earth ?

Yes ; they are sent by God to watch over Christian people night and day, and they take the souls of the faithful to Paradise when they die (Matt. xviii. 10 ; Heb. i. 14 ; Luke xvi. 22).

§ 5. Angels our Fellow Servants and Examples.

What communion or fellowship besides have we with the angels ?

We join with them as " fellow servants " in the worship and praise of God (Rev. xix. 10 ; xxii. 9).

Where do we join with them more particularly ?

In the Holy Eucharist where we say, " Therefore with angels and archangels, and with all the company of heaven," etc.

Is the thought of the work and presence of the holy angels often brought before us in Holy Scripture ?

Yes ; very often indeed. (See Gen. xix. 16 ; xxxii. 1, 2, 24 ; Psalm xxxiv. 7 ; xci. 11 ; ciii. 20, 21 ; Dan. iii. 28 ; vi. 22 ; Matt. xviii. 10 ; Luke i. 19 ; Acts xii. 7 ; xxvii. 23 ; 1 Tim. v. 21 ; Heb. xii. 22 ; Rev. xix. 10.)

What day has the Church appointed to recall this truth ?

The feast of St. Michael and All Angels (Sep. 29th).

To what especially in the holy angels does our Lord direct our minds in this prayer ?

To the willingness and the perfectness with which they do God's will in Heaven.

Twentieth Sunday after Trinity.

GIVE US THIS DAY, AND FORGIVE US, ETC.

	1	2	3
Scripture Illustration	John vi. 22-36	1 Kgs xvii. 1-17	Mt. xviii 21-end
Text	John vi. 27	Prov. xxx. 8	Mark xi. 25

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Daily Bread.

What is the fourth petition?

Give us this day (or day by day) our daily bread.

What is the explanation of this petition in the "Desire"?

"I pray unto God, that He will send us all things that are needful both for our souls and bodies."

What things are to be reckoned amongst these?

Clothing, shelter, health, strength to labor, means of livelihood.

Is it not our duty to labor for our daily bread?

Yes; but it is God Who gives "seed to the sower, and bread to the eater" (Isa. lv. 10); for it is He Who gives rain and sunshine, and protects what is sown from blight.

Must those who have no need to labor for daily sustenance say this prayer?

Yes; because God can, at any time, take away all their goods.

If He does not do that, can He yet show them that they depend upon Him?

Yes; He can at any moment deprive them of their health, or of all worldly enjoyment.

What is there remarkable about this petition?

That it is the only one in which we mention the needs of the body.

What are we taught by being bid to pray for "bread" only?

That we are not to desire luxuries, remembering that such things are always spoken of in Scripture as dangerous to the soul.

If God has given to us more than He has given to others, what should we remember?

That it is a mockery to put up this petition, unless we do what we can to relieve the wants of others. *By teaching us to say give us "this" day, what does our Lord enjoin?*

That we say this prayer daily, and early each day. *How did God teach his ancient people their dependence upon Him for "daily" bread?*

During their journeyings in the wilderness He gave them each morning just enough manna for their daily need, and none was to be kept until the next day (Ex. xvi. 11-22).

How then can this petition for "daily" bread be considered?

As an act of dependence on God; a daily committing of ourselves to His Fatherly care.

§ 2. The Bread of the Soul.

What else do we pray for in this petition?

The bread of the soul; our Lord Jesus Christ.

In what words does our Lord teach us this?

"I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John vi. 35).

How do we receive Him as the Bread of Life?

In two ways:

We receive Him in the hearing of His word; and we receive Him sacramentally in the devout reception of His Body and Blood in Holy Communion (John vi. 54-58; Mat. xxvi. 26-29).

Can we receive Him as the Bread of Life in one of these ways alone, by itself?

Not ordinarily. They must both go together, for God has ordained both (John vi. 53).

Why do you say ordinarily?

Because there may be cases in which we are not able to receive the Holy Eucharist; in which cases we hope and trust that, if we feed on the truths of God's Holy word respecting Jesus Christ with our souls, God will make up what we lose by our constrained absence from His Sacrament.

*What then, above all things, do we ask for when we say,
"Give us this day our daily bread"?*

We ask that God would give us daily that new life
of soul and body which is only in His Son Jesus.

In what way?

In every way in which He is pleased to do so, es-
pecially in the Holy Communion.

*What other prayer may we fitly use for this bread of our
souls?*

"Lord, evermore give us this bread" (John vi. 34).

§ 3. *Forgive us.*

What is the fifth petition?

And forgive us our trespasses as we forgive those
who trespass against us.

How is this expressed in the sermon on the Mount?

"And forgive us our debts, as we forgive our
debtors" (Matt. vi. 12).

And how in the Gospel of St. Luke?

"And forgive us our sins, as we also forgive every
one that is indebted to us" (Luke xi. 4).

How is it that sins can be called debts?

Because we owe obedience to God in all things,
and if we do not obey we do not pay what is
due from us, and so are in debt.

Can we pay in the future what we owe from the past?

No; future obedience cannot make up for past
transgressions (Luke xvii. 10).

Why?

Because we owe all possible obedience for the fu-
ture.

How then can we be forgiven?

Through the merits and mediation of Jesus Christ.

How is this expressed in the Scriptures?

In such words as—"In Whom (Jesus Christ) we
have redemption through His blood, even the
forgiveness of sins" (Col. i. 14).

§ 4. *As we Forgive.*

Will all men be forgiven?

No; only those who repent and believe the
Gospel.

What is one essential part of a true repentance?

The forgiveness of others.

TWENTY-FIRST SUNDAY AFTER TRINITY. 217

Has our Lord taken care to impress this upon us?

Yes ; five times at least He has taught us that if we are to obtain forgiveness from God we must first forgive others (Matt. vi. 14, 15 ; Mk. xi. 25, 26 ; Luke xi. 4).

By what parable does our Lord enforce the same truth?

By that of the Unmerciful Servant (Matt. xviii. 23 to end).

What must be the limit of our forgiveness of others?

“ Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven ” (Matt. xviii. 21, 22).

What does this mean ?

That practically there is no limit, but we must forgive every time our brother repents.

If he whom we have offended, or who has offended us, will not be reconciled, what must we do ?

We must determine in our hearts to bear no malice against him, and we must pray to God for him that God may give him a better mind (Matt. v. 44 ; compare Luke xxiii. 34 ; Acts vii. 60).

What will make us always ready to forgive even the greatest injuries ?

The remembrance of how much “ God for Christ’s sake ” has forgiven us.

In what beautiful words does the Holy Spirit urge us to forgiveness ?

Eph. iv. 32.

Twenty-first Sunday after Trinity.

AND LEAD US NOT INTO TEMPTATION.

	1	2	3
Scripture Illustration..	Matt. iv. 1-12	Dan. iii. 8 to end	1 Cor. x. 1-14
Text.....	Heb. iv. 15	Zech. xiii. 9	1 Cor. x. 13

PORTION OF CHURCH CATECHISM.

From “ My good child, know this,” to “ Amen, so be it.”

§ 1. Temptation and Evil.

What is the last petition of the Lord's Prayer?

And lead us not into temptation, but deliver us from evil.

What is the meaning of temptation?

Trial.

Is temptation itself sin?

No; it only becomes sin when we yield to it.

Does God ever lead us into temptation?

Yes; in a sense, He may be said to do so when by His providence He allows us to be exposed to temptation.

Does God tempt men to sin?

No; St. James tells us that "God cannot be tempted with evil, neither tempteth He any man" (James i. 13).

Who is the great example of one led into temptation by God Himself?

Our Lord Jesus Christ. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv. 1).

When then we say, "Lead us not into temptation," do we pray to be entirely removed from temptation?

No; because this would be a prayer that we should be removed from all trial, that is, that we should be taken out of the world.

Can we be free from temptation as long as we are in the world?

No; so long as we are in the world we are in a state of trial or probation.

What then do we mean when we pray not to be led into temptation, when life is full of temptation?

We pray not to be led into new or needless temptation, or such trials as may overcome us.

How then may we explain this petition?

"Lead us not into temptation (or trial), but (if Thou in Thy wisdom seest fit to do so) deliver us from the evil (of it). If we are led into the presence let us not be led into the power of temptation."

How does our Lord elsewhere express this meaning of His own prayer?

When He prays for His disciples to the end of the

world, "I pray not that Thou shouldest take them out of the world (that is, away from temptation), but that Thou shouldest keep them from the evil" (John xvii. 15).

Does the explanation in the "Desire" agree with this?

Yes; it says that we pray God "to save and defend us (not *from* but) in all dangers both of body and soul; and that He will keep us (not *in* but) *from* all sin and wickedness, and from our spiritual enemy, and from everlasting death."

What then is the only real "evil"?

Sin and its consequences.

Give an example of God saving a man not from but in a ghostly danger.

Joseph: by the providence of God he was exposed to temptation, but by the grace of God he was preserved from sin (Gen. xxxix).

Give an example of one saved, not from but in bodily danger?

St. Paul; who was shipwrecked, beaten with rods, stoned, persecuted, and yet upheld to persevere under all (2 Cor. xi. 23-28; see also Dan. iii. and vi.).

Would it have been well if the providence of God had kept these men from trial or danger?

No; in the one case the Church would have lost a bright example of faith realizing the presence of God; in the other, of love "enduring all things."

§ 2. Our Temptations.

What are some of the temptations to which we are constantly exposed?

We are tempted within by our own sinful nature.

Give examples of such temptations.

Anger, lust, greediness, desire for strong drink, sloth, pride.

What temptations are we exposed to from without?

The example of wicked men, bad words, bad companions, bad books, bad pictures, false teaching about God and religion.

Are we exposed to any other temptations from without?

Yes; the word of God teaches us that we are surrounded by wicked spirits, who have the power

to suggest to our hearts things which lead us to fall from God (Eph. vi. 12).

Are we ever safe from the suggestions of these evil spirits?

No; we read that Adam and Eve were tempted when in a state of innocence; and Satan entered into Judas when he was in the immediate presence of Christ Himself (John xiii. 27).

§ 3. Watch and Pray.

Can we of ourselves resist temptation?

No.

Is it then our own fault if we fall into sin?

Yes; because God has promised to uphold us if we call upon Him in prayer.

Are any temptations so strong that we must yield to them whether we call upon God or not?

No; St. Paul says, "God is faithful, Who will not suffer you to be tempted above that ye are able" (1 Cor. x. 13).

Must we do something in addition to praying if we would conquer temptations?

Yes; we must "watch" as well as pray (Mark xiv. 38).

What must we watch against?

The very first beginnings of any evil wish or desire.

How besides are we to watch against temptation?

By avoiding the places and occasions of it.

What is the sin of presumption?

It is the sin of thinking oneself proof against temptation.

When do we commit this sin?

When we run into temptation or danger without being led into it by the call of duty.

Have we any right to expect God's help when we put ourselves in the way of temptation?

No; to do so is to forfeit all claim to God's protection.

(In many of the oldest copies of the word of God the Lord's Prayer ends with the words, "But deliver us from evil." What follows is called the doxology. "Amen" means, So be it; may God, our Father, grant us all these things.)

Twenty-Second Sunday after Trinity.

THE NATURE OF THE SACRAMENTS.

	1	2	3
Scripture illustration	John i. 1-15.	Num. xxi. 1-10.	Mark v. 24-35.
Text.....	Col. ii. 9.	Num. xxi. 8.	Mark v 25, 27, 28

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. Two Sacraments Generally Necessary to Salvation.

How many Sacraments hath Christ ordained in His Church?

Two only, etc.

Why are we first asked the number of the Sacraments?

To distinguish the two Sacraments ordained by Christ Himself from all other rites, such as Confirmation, or Ordination, which have the nature of Sacraments.

How are they distinguished?

As being generally (i. e., universally) necessary to salvation.

In what respects do Confirmation and Ordination have the nature of Sacraments?

They have an "outward visible sign," and they have "an inward spiritual grace."

What is the outward sign in Confirmation and Ordination?

The laying on of hands.

What is "the inward spiritual grace"?

The gift of the Holy Ghost, in Confirmation for the strengthening of the spiritual life, in Ordination "for the office and work" of a Bishop, Priest or Deacon.

Were Confirmation and Ordination "ordained by Christ Himself"?

We must believe that they were, for otherwise the

Apostles would not have dared to practise and administer them as we know they did ; and would not (St. Paul included, who was taught directly by our Lord) have constantly and uniformly practised them.

Why then does our branch of the Church not include them in her list of Sacraments proper ?

Because, though possessing the nature of Sacraments, "an outward visible sign," and "an inward spiritual grace," and though "ordained by Christ Himself," they are not generally (that is, universally, by all) necessary to salvation.

To what alone are they necessary ?

Confirmation is necessary to the perfection of the Christian life in baptized persons "who have come to years of discretion" ; and Ordination is necessary to empower a lay Christian to do the work of the Ministry, as a Bishop, Priest or Deacon.

How then are we to regard Confirmation and Ordination ?

We are to regard them as sacramental ordinances, "ordained by Christ Himself," but not "generally necessary to salvation."

Under what circumstances did Christ ordain Baptism and the Lord's Supper ?

Under the most solemn possible. He ordained Baptism just as He was leaving the world to go to the Father (Matt. xxviii. 19) ; and He ordained the Holy Eucharist on the night before He offered Himself for sin (Matt. xxvi. 26-29).

Is this sufficient to teach us that these sacraments are "necessary to salvation" ?

Yes ; because no one can be saved without loving Christ, and we can have no love for Him, if we do not "keep His commandments" (John xiv. 21-24).

In what words has our Lord declared Baptism to be necessary to salvation ?

"He that believeth and is baptized shall be saved" (Mark xvi. 16).

In what other words ?

"Verily, verily, I say unto thee, except a man (or as it is in the original, any one), be born of

water and the Spirit, he cannot enter into the Kingdom of God " (John iii. 5).

Are we sure that this refers to Holy Baptism?

Yes; the Church has always so understood it, and if Baptism were not meant, this most solemn utterance of the Son of God would be unintelligible. There is no other spiritual birth connected with water.

In what words does our Lord declare the Holy Communion to be necessary to salvation?

"Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you " (John vi. 53).

Are we sure that this refers to the Holy Communion?

Yes; the Church in every age has so understood it.

Are these two Sacraments necessary to salvation under all circumstances?

No; they are only necessary "where they may be had," that is, where the Gospel is preached, and the Church duly set up.

§2. The Sacraments Means Whereby We Receive Grace.

What meanest thou by this word Sacrament?

I mean, &c.

What is the original meaning of the word Sacrament?

It originally meant anything (as an oath) by which a person solemnly bound himself.

How is the word used in early Christian writers?

As some sacred thing which lies concealed under an outward form, either of words or of material things.

How is the word used in later writers?

To denote certain visible rites in which God conveys to us certain invisible graces or blessings.

But if the Christian be a spiritual religion, how is it that Christ ordained in it certain outward signs as channels of His grace?

Because we are not mere spirits, but have an outward frame or body, as well as an inward spiritual essence.

["If thou hadst been incorporeal, He would have

delivered thee the incorporeal gifts bare ; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives, in things sensible." (Chrysostom on Matthew xxvi. ; Hom. lxxxii.)]

But are not outward rites out of place in so spiritual a dispensation ?

All merely outward rites would be ; but the Sacraments are not merely outward rites, but outward visible means whereby we receive spiritual grace.

But is not the Christian system a system of purely spiritual truth ?

No ; by no means. The very first thing in the Christian revelation is that the Eternal " Word was made flesh " ; and then this Word " dwells among us " in a body of *flesh* ; which *flesh* He gives " for the life of the world," and in the body of His *flesh* He ascends into Heaven, and will at last raise up to eternal life not our souls only but our bodies (John i. 14 ; vi. 51, 54 ; Luke xxiv. 39).

What then may be said to be the first Sacrament ?

The Incarnation.

In what respect ?

In this respect, that our Lord was not a mere spirit, but had an " outward visible sign," namely, His human body, and an " inward spiritual grace," namely, His Eternal Godhead.

Is there any instance of this sacramental character of our Lord's body where, not spiritual grace, but divine power is conveyed by His body or His clothing ?

Yes ; a woman who had an issue of blood touched the hem of His garment and immediately " virtue went out of Him," and she was healed (Mark v. 30).

Are there any other instances ?

Yes : Mark vii. 33 ; viii. 23 ; John ix. 6.

Have we any instance of our Lord's using his human body as a sacrament or means of conveying spiritual grace ?

Yes ; when He laid His holy hands on the little children in blessing, we cannot but believe that those children received spiritual grace by His act (Mark x. 13).

Is there any other instance?

Yes; when our Lord would convey the Holy Ghost to His Apostles—"He breathed on them," thus making His bodily breath the "outward visible sign of grace given," and "the means whereby they received the same" (John xx. 22).

Might we have expected beforehand that our Saviour would have ordained outward signs for conveying inward grace?

Yes; because He Himself is true man as well as true God, and we ourselves have an outward part or body, as well as an inward part or soul.

§ 3. The Sacraments Pledges to Assure us of Grace Received.

What besides a "means" does the Catechism declare a Sacrament to be?

"A pledge to assure us" of grace received.

Do the Sacraments assure us that we receive spiritual grace if we are not in a fit state to receive it?

By no means; if we have not a living faith we receive nothing from God.

What illustration of this have we in natural things?

A telegraph wire is charged with electric power, but no power passes out of it unless the substance with which it is brought in contact possesses those qualities which make it a "conductor" of electricity.

What marked illustration of this have we in the New Testament?

On one occasion the crowd thronged and pressed Christ's body, but only one woman in that crowd who touched Him in faith received any "virtue" from Him (Mark v. 30, 31).

What then are the two Sacraments of Baptism and the Lord's Supper?

They are means and pledges of supernatural connection between Christ and us.

Why do we need to be supernaturally joined to Christ?

Because we are naturally connected with the first Adam, and receive evil from him.

From what part of Adam do we receive evil—from his soul only?

No; from his whole person.

From what in Christ, then, must we receive grace?

From His whole Person, body and soul (1 Cor. xv. 22).

But is not this very mysterious?

Not more mysterious than that our Lord is both God and man, and that we receive sin and death from our first parent Adam.

§ 4. Two Parts in a Sacrament.

How many parts are there in a Sacrament?

Two: the outward visible sign, and the inward spiritual grace.

What do these two parts together make?

They make one Sacrament.

Who has joined together these two parts?

Our Lord and Saviour Jesus Christ.

Do we know how they are joined?

No.

If two things of the most opposite natures are joined together, and we cannot tell how, what do we call such a connection?

A mysterious one.

What were the Sacraments usually called in very ancient times?

Mysteries.

Why are we sure that the Sacraments are very mysterious in their nature?

Because our Lord, when ordaining them or speaking of them, used the most mysterious words to be found in the whole Bible (John iii. 5; vi. 47 to end; Matt. xxvi. 26-29).

Fifth Sunday before Advent.*

(ALSO, SECOND SUNDAY AFTER EPIPHANY.)

BAPTISM—THE OUTWARD SIGN.

	1	2	3
Scripture Illustration	John iii. 1-14	Gen. vii. 1-19	Acts viii. 26-39
Text.....	John iii. 5	Ps. xli. 4	Mark xvi. 15, 16

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

§ 1. Types of Baptism.

What is the outward visible sign or form in Baptism?

Water; wherein the person is baptized, etc.

Are there any types in the Old Testament of Baptism in water as a means of grace?

Yes; the writers of the New Testament mention two.

What is the first of these?

The salvation of Noah in the ark.

By whom is this quoted as a type of Holy Baptism?

By St. Peter (1 Pet. iii. 20, 21).

Put in other words what St. Peter means by this.

He means that as the waters of the flood saved Noah by bearing up the ark, so Baptism now saves those who sincerely and faithfully receive it.

What does the use of such language show?

The exceeding importance of Christian Baptism.

What other event in the Old Testament is referred to in the New as a type of Baptism?

The deliverance of the children of Israel in the waters of the Red Sea.

By whom is this quoted as a type of Baptism?

By St. Paul, in 1 Cor. x. 1-13.

For what purpose does he quote it?

To show that as all the Israelites passed through the Red Sea and yet came not into the promised land, so all Christians baptized into Christ must see to it that they perish not as the Israelites did.

What does this place also show?

The great importance of Baptism.

How?

Because the deliverance of Christians by Baptism is shadowed out by no less a thing than the deliverance of God's people from Egypt by their passage through the Red Sea.

Did God confer any blessing on one who submitted to wash in water in obedience to the command of a prophet?

Yes; on Naaman (2 Kings v. 14).

Who prepared the way of our Lord?

John the Baptist.

How?

By baptizing as well as preaching.

Who submitted to receive the Baptism of John?

Our blessed Lord Himself.

Did He need to receive it?

No; for He was without stain of sin.

Why did He then receive it?

In order that He might "fulfil all righteousness" (Matt. iii. 15).

What does His submission to such a thing teach us?

That if He thought so highly of the Baptism of His servant, much more ought we to regard the Baptism ordained by our Lord and Master, the Eternal Son of God.

§ 2. The Outward Sign.

Who ordained water as the outward sign of Baptism?

Christ Himself.

In what words?

In the words, "Except a man be born of water and of the Spirit" (John iii. 5).

In what other words?

Matt. xxviii. 19, and Mark xvi. 16.

Is signing the Cross on the forehead any essential part of Holy Baptism?

No; it is only an ancient and most fitting ceremony which has been in use in the Church from the very earliest days. [It is possible that the angel in Rev. vii. 3 refers to this universal Christian custom. See also Rev. xiv. 1, Matt. xxiv. 30, and Gal. vi. 14. The sign was used in the primitive Church on many other occasions besides Baptism. As employed by Christians upon themselves it is a kind of prayer by which the person commits himself to Christ's holy keeping.]

§ 3. Modes of Baptizing.

How many modes of baptizing does our branch of the Church recognize?

Two; dipping or immersion in water, and the pouring on of water. (See Baptismal office.)

On what warrant then do we substitute pouring on water for dipping in water?

In such a climate as this, on the warrant of the words: "I will have mercy, and not sacrifice" (Matt. xii. 7).

Is it certain that immersion or dipping the whole body was the original method of baptizing?

No; it cannot be proved in a single instance from Holy Scripture that Baptism was ever administered by plunging the whole body under water.

[The following are the passages generally quoted as favoring immersion: 1. "John also was baptizing in Ænon near to Salim, because there was *much water* there" (John iii. 23). The vast multitudes that "went out" to John from time to time would necessitate "much water" for *any* mode of baptism. "There went out to him Jerusalem, and all Judæa, and all the region round about Jordan" (Matt. iii. 5).

2. "Jesus, when He was baptized went up straightway *out of the water*" (Matt. iii. 26). It does not say that He went up *from under* the water. The rude sculptures of the primitive Christians in the Catacombs at Rome (dating from the second century) represent our Lord and St. John as *standing in* the water, and St. John *pouring* water on the head of our Lord.

3. "And they went down both *into* the water, both Philip and the eunuch: and he baptized him" (Acts viii. 38). It does not say they went down *under* the water; in fact this cannot be the meaning, for "*both* Philip and the eunuch went down *into* the water." No one will assert that *Philip* went under the water.

4. "Buried with Him in baptism" (Col. ii. 12). The context shows this to be a *spiritual* burial, "a death *unto sin*" of those who before were "dead *in sins*." In the same way baptism is spoken of in the previous verse as "the *circumcision* of Christ" where there can be no possible reference to the *mode* of circumcision, only to the *spiritual effect*. In any case, no argument for putting *under* the water can be drawn from Christ's burial, as Christ was not put *under* the earth at all. (See Mark xv. 46 and Matt. xxvii. 59, 60.)]

Is it probable that all (if any) of the persons whose baptisms are mentioned in the New Testament were immersed?

No; such a thing is very improbable. The Baptism of three thousand in one day, and the Baptism of the Philippian jailer at night, seem to

imply rather a pouring on of water than a total immersion in the water.

[On the day of Pentecost total immersion of the body would seem to have been an impossibility under the circumstances. 3,000 persons were baptized on that day, not by a river side, but on a steep hill in the heart of a large city, where the religion of Christ was hated by those in power, and the Lord Himself had been publicly crucified a few days before (Acts ii. 41).]

Does the word translated "baptize" necessarily mean to dip or plunge under water?

No; though the word baptizo (baptize) occurs seventy-six times in the New Testament, it cannot be proved in a single instance to mean "plunge under," or "dip."

Are there any instances in which it is plainly incapable of such a meaning?

Yes; in the three following passages such a meaning is simply impossible:

1. "When they come from the market, except they wash (*baptizontai*, are baptized) they eat not" (Mark vii. 4). In the two previous verses we learn that this baptism consisted of washing only a *part* of the body, namely, the hands. Nor was even this act performed among the Jews by immersion; the universal custom was for a servant to *pour* water upon the hands.
2. "When the Pharisee saw it, he marvelled that He had not washed (*ebaptisthe*, been baptized) before dinner" (Luke xi. 38). Here again pouring water on a *part* of the body is spoken of as *baptism* of the whole.
3. "Many other things there be, which they have received to hold, as the washing (*baptismous*, baptisms) of cups, and pots, brazen vessels, and of tables" (Mark vii. 4). These "tables" were large wooden frames on which they reclined at their meals, and any one acquainted with the matter will know that they were not *plunged under* water. In fact these very "baptisms" are minutely described in Num. xix. 18, where they are first commanded, and where we learn that they

were performed by *sprinkling* water upon the vessels with a bunch of hyssop.

In all these passages the word translated "wash" is in every case *baptizo*, the exact word used by our Lord when He said, "Go ye, therefore, and teach all nations, baptizing (*baptizontes*) them" (Matt. xxviii. 19).

What other reason can you give for the sufficiency of Baptism by pouring?

The fact that the word *baptizo* is explained by the Holy Ghost Himself to mean "pour out." St. John the Baptist foretold of Christ, "He shall baptize you with the Holy Ghost" (Matt. iii. 11), and when, on the day of Pentecost, this prophecy is first fulfilled to Jews, St. Peter declares concerning the event that "this is that which was spoken by the prophet Joel, I will *pour out* My Spirit upon all flesh" (Acts ii. 16); so, when the Gentiles first received the baptism "with the Holy Ghost," it is again described as a *pouring out*—"On the Gentiles also was *poured out* the gift of the Holy Ghost" (Acts x. 45).

Is there any other reason?

Yes; the fact that sacraments are *means* or *instruments* and not mere *figures*. They depend therefore for their efficacy, not on exactness of likeness or on quantity, but on God's power and promise in the use of the means appointed. A basin serves as well as a river; one crumb of bread and one drop of wine are as efficacious as a hundred loaves and a whole vintage. "He that is washed needeth not save to wash his feet, but is clean every whit" (John xiii. 10)—this is a saying of our Lord that is applicable to all sacramental acts. Were this not the case, the Holy Communion ought to be made a *meal* for supplying the *body*, for in proportion as it did so it would be an exact figure of satisfying the *soul*.

Is there any further reason?

Yes; it is only within the last three centuries that a religious society has sprung up which has insisted upon immersion as the *only* valid method

of Baptism, while the historic Church of Christ in every age has practised and allowed *both* those methods prescribed in the Book of Common Prayer, namely *immersion* and *pouring*.

§ 4. In the Name, etc.

Is the mere application of water without the use of any words sufficient?

No; according to Christ's commandment we baptize in the Name of the Father, and of the Son, and of the Holy Ghost.

What does the use of such words imply?

They imply a real appropriation of the person baptized to the Holy Trinity; a transfer of him from the kingdom of Satan into the family of God, Whose Name of Father, Son, and Holy Ghost is then named upon him.

What does the belief that we must receive grace through outward signs do for us?

It humbles the pride of our natural heart.

What is that which leads so many men to reject the plain teaching of the Bible respecting Baptism?

The natural pride of our hearts, which leads us to reject all that is not according to the usual course of things (*i.e.*, according to the course of what men call nature).

Fourth Sunday before Advent.*

(ALSO THIRD SUNDAY AFTER EPIPHANY.)

BAPTISM—THE INWARD GRACE.

	1	2	3
Scripture Illustration	Rom. vi. 1-14.	2 Kings v. 1-15	Acts xxi. 40 to xxii. 17.
Text	Col. ii. 12.	Ps. li. 7.	Acts xxii. 16.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is His."

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

§ 1. A Death unto Sin.

How many parts are there in a Sacrament?

Two: the outward, etc.

You have said that a dipping in, or pouring on, of water in the Name of the Trinity, is the outward visible sign in Baptism; what is the inward spiritual grace?

“A death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”

Where are we taught that in Holy Baptism we receive “a death unto sin?”

More particularly in Rom. vi.

Mention some of St. Paul's words there.

“How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” (Rom. vi. 2, 3).

What, then, is this death to sin?

It is a sacramental or mystical death, and it consists in our being accounted by God as dead, buried, and risen with His Son in Baptism, after such a sort that the virtue of Christ's Death and Resurrection is made over to us.

When the Apostle speaks of Christians having died to sin in Baptism, does he mean that they cannot sin any more, just as a dead man cannot sin?

No; on the contrary, he assumes that those once dead to sin may again fall into it, and writes to warn them against such a fall.

By what power alone can the Christian walk in newness of life?

By the power of Christ's new, or risen Life.

Do we know from Scripture that we receive in Baptism a share in Christ's risen Life?

Yes; St. Paul says that we who are baptized must reckon ourselves “dead indeed unto sin, but alive unto God through Jesus Christ” (Rom. vi. 11).

In what other place are we said to receive Christ's Resurrection Life in Baptism?

In Col. ii. 12, 13: “Buried with Him in Baptism, wherein also ye are risen with Him,” etc.

§ 2. A New Birth unto Righteousness.

What is this mystical resurrection with Christ called in the Catechism? "A new birth."

Why may a resurrection be called "a new birth"?

Because it is the giving of new life to one who had it not.

Why do all men require to receive a death unto sin and a new birth unto righteousness?

Because all men are by nature born in sin.

If men are born in sin, what are they?

"The children of wrath" (Eph. ii. 3).

What does that mean?

They belong to a family or race which is at enmity with God.

How came they to be in this state?

They came into it by nature, i.e., by their natural birth.

How must the evil of their natural birth be remedied?

They must be brought into a new family.

What is this family?

The Church of God.

Who is the Head of this new family?

Jesus Christ, the Second Adam (1 Cor. xv. 45).

If Jesus Christ be the Second Adam, what must we receive from Him?

We must receive grace and life to remedy the sin and death we received at our birth from the first Adam (1 Cor. xv. 22).

What is the most fitting word to express this better thing we receive from Christ?

A new birth or regeneration.

Of what does our Saviour say we must be born?

"Of water and the Spirit" (John iii. 5).

What does He mean by this?

He means that by Holy Baptism we must be engrafted into Himself the new Adam, as we are already born of the first and sinful Adam.

And what do we receive from Him?

Something to remedy the evils we have received from the first Adam.

Do we find that the Apostles address all baptized Christians as having been "born again" into God's family?

Yes; constantly.

Give examples.

Gal. iii. 26; iv. 7; Rom. viii. 15, 16; Gal. i. 13; 1 Cor. i. 9; 1 Thess. ii. 12.

To whom alone are the Epistles addressed?

To baptized Christians.

Is this grafting into Christ and entrance into the family of God ever said to be brought about by Baptism?

Yes; in Gal. iii. 27.

Does it follow that all who are thus grafted into Christ and born again into God's family, will be saved eternally?

By no means; many despise their privileges as God's children and are finally lost (1 Cor. x. 1-13).

Does this show that they never really received them?

No; the Apostle speaks of those who are in extreme danger of falling away and whom he calls "carnal" as being still in a real way members of Christ's body (1 Cor. vi. 15, 19).

But does not St. John say that "whosoever is born of God doth not commit sin" (1 John iii. 9)?

Yes; because he is speaking of those who not only were once born of God, but retain the new life then given them.

[The word translated "born" is in the perfect tense, "indicating that the filial state, which commenced when he was first regenerate, continues" (WORDS-WORTH).]

Does the Apostle himself explain that this is his meaning?

Yes; he immediately adds, "for his seed remaineth in him."

Does St. John mean that those who are thus born of God and retain their new life actually do not sin?

No; his words are "doth not commit sin," that is, habitually and wilfully.

Could he possibly mean that they never sin?

No; because in this same Epistle he writes, "If we (that is, we who are born again, God's children) say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

What then must those who by baptism have received the new birth into God's family ever remember?

They must remember that they have been once "purged from their old sins" (2 Pet. i. 9; com-

pare Acts xxii. 16), that God has once made them His children, and that they must therefore "give diligence to make their calling and election sure" (2 Pet. i. 10).

What will happen if they fail to do this?

They will forfeit all their privileges and become more guilty than the heathen (Heb. x. 26-32).

If they have been living in sin forgetful of their responsibility and privileges as God's children, what must they do?

They must repent and say with the Prodigal "I will arise and go to my Father," etc. (Luke xv. 18).

Can there be any danger in our believing that we were born again into God's family in Baptism?

No; the danger lies in our not believing it, and thus forgetting our wonderful privileges as God's elect children (2 Pet. i. 9, 10).

§ 3. Requirements for Baptism.

Would an impenitent and unbelieving person receive any benefit in Baptism?

No; in the case of such an one, the benefit would be suspended till he was in a fitting state of heart to receive it.

How many things are required of the person who comes to be baptized?

Two.

What is the first?

Repentance.

What is the sign that repentance is sincere?

When it leads us to forsake sin.

What is the second thing required?

Faith.

What is the sign that this faith is genuine?

When by it we steadfastly believe the promises of God made to us in that Sacrament.

Why is it needful to have faith in the promises made to us in Baptism?

Because it is insulting to God to come to an ordinance which He has ordained as a means of grace, and not to believe that He will give us grace in it.

What is repentance?

A change of heart, a conversion or turning to God.
But if persons repent and believe, are they not already regenerate?

Not in the view of the Scripture writers. They are in a condition to receive regeneration, or an engrafting into Christ, but they do not receive it till they receive Baptism into the mystical Body of Christ.

What remarkable example have we of one who had a change of heart and was converted, who yet did not receive remission of sins until he was baptized?

St. Paul. Even after he had repented and believed, it is said to him, "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16).

What then are repentance and faith?

They are the things to be done by man as conditions of receiving regeneration or the new birth.

What is regeneration?

It is something done by God and Him alone; it is God's gift of remission of sins and of a new nature in Holy Baptism.

To what then does Holy Baptism, as the means by which this new nature is given, testify?

It testifies in the strongest way to the fact that salvation is nothing done or deserved by us, but is the free gift of God.

§ 4. Infant Baptism.

You said that repentance and faith are required of persons to be baptized. Why then are infants baptized?

Because they promise, etc.

Is this answer intended to give a full and sufficient reason for the baptism of infants?

No; it is only given to explain how it is that in their case the profession of repentance and faith is dispensed with by the employment of sponsors, who answer in the child's name.

Does the Church make the promise of sponsors an essential condition of giving Holy Baptism to infants?

No; she only requires them "when they can be had" (Rubric in Public Baptism of Infants).

What does she show by this?

She shows that she bases her baptizing of infants on entirely different grounds from the promises usually made in their name.

(For the Scripture reasons for Infant Baptism, see Second Sunday in Christmas-tide.)

To what, then, does the Church testify by her requirement of sureties or sponsors to promise repentance and faith in the name of the child?

She testifies to the exceeding need of repentance and faith in all who are capable of exercising them, seeing that she will not ordinarily allow even an infant to be baptized unless she receives from him as personal a pledge as she can possibly exact that he will, when he comes of age, repent and believe.

Third Sunday before Advent.*

(ALSO FOURTH SUNDAY AFTER EPIPHANY.)

THE MEMORIAL IN THE EUCHARIST.

	1	2	3
Scripture Illustration	1 Cor. xi. 17-27	Lev. xxiv. 1-10	Heb. ix. 1-16
Text.....	1 Cor. xi. 26	Mal. i. 11	Heb. ix. 24

PORITION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. The Institution of the Eucharist.

Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

By Whom was the Sacrament of the Lord's Supper ordained?

By the Eternal Son of God, the Word made flesh.

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

When was the Sacrament of the Lord's Supper ordained?

It was ordained by the Son of God on the night on which He was betrayed; *i.e.*, on the night before the day on which His Body was broken and His Blood shed for the remission of sins.

In what words did the Son of God ordain this Sacrament?

In the words, "Take, eat: this is My Body, which is broken for you; this do in remembrance of Me."

"This cup is the New Testament in My Blood [or, this is My Blood of the New Testament]. This do ye, as oft as ye drink it, in remembrance of Me" (1 Cor. xi. 23-26).

§ 2. The Memorial.

What do you mean by the "continual remembrance of the Sacrifice of the death of Christ?"

I mean a memorial or commemoration of the Death of Christ, to be perpetually celebrated by His Church "till He come" (1 Cor. xi. 26).

Before whom, more especially, does the Church make the memorial?

Before God the Father.

Can it be that the Holy Communion is intended merely to remind us of Christ's Death?

No; it is plainly intended to remind God of the "Sacrifice of Christ's Death."

Why are we sure that our Lord ordained this Sacrament, not to enable us to exercise an act of the memory but to enable the Church to make before God a public commemoration of His Sacrificial Death?

Because our Lord, in speaking of "remembrance," employs the word *anamnesis*, which is elsewhere only used as betokening such a public memorial as the Church has ever held the Eucharist to be.

In what other place does this word occur in the New Testament?

Only in Hebrews x. 3: "In those sacrifices there is a remembrance (*anamnesis*) made of sins every year;" where the remembrance was evidently the solemn sacrificial recognition before God, on the great day of atonement, of the sins of the people.

Is this word ever used in the Old Testament?

Yes, in two places; in each one of which it signifies a memorial before God.

Mention these places.

- (1.) The shew-bread, with the frankincense upon it, is said to be a memorial [or anamnesis] before God (Levit. xxiv. 7).
- (2.) The burnt offerings and peace offerings are said to be an "anamnesis," or memorial, before God (Num. x. 10).

What, then, is the remembrance which Christ ordained?

It is the most solemn possible mode of pleading, before God, the meritorious Death of the Eternal Son of God.

To what, then, does the Eucharist correspond?

To the sacrifices which were offered under the Law: as these sacrifices prefigured the Death which was to atone, so the Eucharist shows forth the Death which has atoned, and applies its virtue.

§ 3. Prophecies.

Are there any prophecies of the Eucharist as a Sacrifice?

Yes; one particularly in Malachi i. 11.

What are the words of the prophet?

"In every place incense shall be offered unto My Name, and a pure offering."

What is the word used for offering in this place?

The same word (*mincha*) which is used for the offering of bread or flour in Leviticus ii.

Has this always been understood of the Eucharist?

Yes; the earliest writers in the purest ages of the Church always understood it of the Eucharist.

Are there any other prophecies which teach us that Christians would have a sacrificial worship?

Yes; Jeremiah xxxiii. 15-23 and Isaiah lvi. 6, 7.

But these places speak of "burnt offerings," and Christians have no such rites or ordinances.

No; but they have an ordinance which is far more significant of Christ and of His Death than all these Jewish rites put together.

Have you another Scripture reason for applying sacrificial terms to the Eucharist?

Yes; the book of Psalms has, on the authority of

Apostles (1 Cor. xiv. 26; Eph. v. 19; James v. 13), always formed a leading part in the service of God amongst Christians; and this book is full of sacrificial allusions which have now their counterpart only in Eucharistic worship.

Give a few instances.

"I will wash mine hands in innocency, O Lord; and so will I go to Thine altar" (Psalm xxvi. 6).

"That I may go unto the altar of God, even unto the God of my joy and gladness" (xliii. 4).

(Also xx. 3; xxvii. 7; lxvi. 13; cxvi. 12-16.)

But may not all these expressions be understood of acts of praise and prayer?

If in a lower and more indirect sense they *may* be understood of simple prayer and praise, much more *must* they be applied to that service in which we set forth before God Christ's Body sacrificially broken, and His blood sacrificially shed.

§ 4. The Holy Eucharist a Sacrifice.

Why, then, do we call the Eucharist a sacrifice?

For the same reason that we call those things which the Jews offered on their altars, sacrifices.

How many kinds of sacrifices were there in the Jewish Dispensation?

Four: 1st, the Burnt-offering; 2d, the Sin-offering; 3d, the Peace-offering; 4th, the Thank-offering.

What was the Burnt-offering?

It was a sovereign act of worship by which men paid to God their adoration and praise as Lord of all things, the Master of Life and Death.

What was the Sin-offering?

The Sin-offering was made in expiation of sin.

What was the Peace-offering?

The Peace-offering was a sacrifice made to God to call down favors from Him.

What was the Thank-offering?

The Thank-offering was a sacrifice made to God as a devout expression of gratitude for His mercies.

Had these sacrifices any virtue or grace in themselves?

No; they only pointed to the Sacrifice of Christ.

Have our Eucharists any virtue of themselves?

Not apart from that One Sacrifice which they set forth and apply.

Which sets forth most fully the Sacrifice of Christ, the Jewish sacrifices or the Eucharist?

The Eucharist.

Why? Because our Lord says, respecting the bread, "This is My body;" and respecting the wine, "This is My blood."

Was anything like this said by God respecting any Jewish sacrifice?

No; such words would have been unmeaning before the Incarnation and Birth of the Son of God.

What then must that memorial be which is made with things which Christ called by such names?

It must be beyond everything great and efficacious. *On account of all this, what has the Church always called it?*

A sacrifice.

Do the ancient liturgies uphold this view of the Eucharist as a sacrifice?

Yes; all, without exception, are founded upon it.

How does St. Paul call attention to this?

By adding from our Lord's special revelation to him concerning the Holy Eucharist: "Ye do shew the Lord's death till He come" * (1 Cor. xi. 26).

§ 5. One Only Sacrifice.

In saying that the Eucharist is a sacrifice, do you mean that Christ in any way suffers again when the bread is broken?

No; "Christ hath once suffered for sins, the just for the unjust" (1 Peter iii. 18).

In saying that the Eucharist is a sacrifice, do you mean that the Sacrifice on the Cross is not all-sufficient?

No; the Sacrifice on the Cross was a complete and finished sacrifice, containing in itself all-atoning virtue.

Does Christ offer anything in Heaven?

Yes; if He be a priest, He must "have somewhat to offer" (Heb. viii. 3).

* Irenæus, in the 2d century, uses the similar expression found also in the Clementine Liturgy, "We invoke the Holy Spirit that He may (apophene) show or exhibit this sacrifice, both the bread, the Body of Christ, and the cup, the Blood of Christ."

What does He offer ?

He presents Himself before God as the Lamb once slain, Who "is (not was) the propitiation for our sins" (1 John ii. 2).

How besides ?

As the Head of His Church, or mystical Body.

What is the name given to all this ?

The Intercession of Christ.

Do we understand how Christ intercedes for us ?

No; it is one of the deepest things of God

Does He offer Himself often ?

Not as a sufferer.

What, then, is the ground of His Intercession ?

His past sufferings.

Is there any memorial of these past sufferings in Heaven ?

St. John saw in Heaven "a Lamb as it had been slain" (Rev. v. 6).

Is there any memorial on earth ?

Yes; our Lord says, "This is My body which is given : This is My blood which is shed : Do this in remembrance of Me."

What relation then has the Holy Eucharist to that one Sacrifice once offered on the Cross ?

It is the showing forth before the Father in a mystery or sacrament on earth what Christ is ever showing forth visibly before the Father in Heaven.

Can each celebration of the Holy Communion be regarded as a new sacrifice ?

No; there is and can be no new sacrifice for sins.

What then is every celebration of the Holy Communion ?

It is but the renewed pleading of the one atoning Sacrifice once offered on the Cross.

§ 6. The Sacrificial Memorial in the Prayer Book,

In what part of the Eucharistic service does the Sacrifice consist ?

It consists in observing the whole of what Christ has instituted.

In what words is the Eucharistic Sacrifice recognized in our service ?

Before consecration, in the words, "Did institute,

and in His Holy Gospel command us to continue a perpetual memory of that His precious death and sacrifice, until His coming again."

After consecration of the elements, in the words, "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make."

Also: "And we earnestly desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."

Also: "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this, our bounden duty and service."

Does the "Sacrifice of praise and thanksgiving" consist in the hymns and words of praise and thanksgiving which are in the office?

No. It consists in the exhibition before God of the sufferings and Death of His dear Son (together with the acknowledgment of the benefits which we receive thereby), which is inherent in the whole sacramental act.

What Scripture word for the Holy Communion shows that the idea of thanksgiving is inherent in the whole act and does not belong merely to the words of praise which accompany it?

The word Eucharist, which is translated in our English Bibles by the word "Thanksgiving," in a passage where St. Paul is referring to a celebration of the Holy Communion (1 Cor. xiv. 16).

Do we offer up any other sacrifice in the service?

Yes; the sacrifice of ourselves.

In what particular words?

"Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

Does the Sacrifice consist in this offering up of ourselves?

No; the offering up of ourselves is in connection

with the sacrificial memorial of Christ ; so that we offer up ourselves not alone, as it were, but in Christ, because in communion with that Body of which He is the Head.

Before whom is this whole action meant primarily to be performed—before God, or merely to remind the people of Christ's sacrificial death?

Plainly before God. "O Lord and Heavenly Father . . . before Thy Divine Majesty . . . we now offer unto Thee."

But does God need to be reminded of the Sacrifice of the Death of His Son?

He needs not to be reminded, but He has willed that we should so remind Him ; just as He needs not to be reminded of the Name of His Son in our daily prayers, and yet He has bidden us to ask for all things in the Name of His Son.

What instance have we in the Old Testament of God ordaining something besides the Jewish sacrifices, whereby He Himself was to be reminded of His promise?

The rainbow. "And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant," etc. (Gen. ix. 16).

What then should we specially remember in regard to the Holy Communion?

That it is the Christian's greatest opportunity for intercessory prayer for the Church, for our friends, or for ourselves, because then the Church pleads in the most powerful way before the Father that One Sacrifice which can never be sincerely pleaded in vain.

§ 7. The Remembrance of the Benefits.

What is the first purpose for which the Sacrament of the Lord's Supper was ordained?

"For the continual remembrance" before God
"of the Sacrifice of Christ's Death."

What is a second purpose for which it was ordained?

"For the continual remembrance" before man
"of the benefits" of that Death.

What may be said of the Holy Eucharist in this respect?

That it is one of the greatest means ordained by

Christ whereby the Gospel should be constantly "shown" or preached to men (1 Cor. xi. 26).

How is this?

Because in this Sacrament, when duly administered, Christ's love unto death is brought home most directly to the soul of the Christian.

Does the Church teach us that these are the only purposes for which this Sacrament was ordained?

No; she immediately tells us of a third, namely, the feeding "of our souls by the Body and Blood of Christ." (Considered in the next lesson.)

§ 8. "The Continual Remembrance."

Do the words of the Catechism imply that the pleading of Christ's Sacrifice in Holy Communion is to be a frequent act?

Yes; it is for the "continual" remembrance or memorial.

What words of the Holy Spirit teach us this?

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. xi. 26).

How often does the Church make provision for its celebration?

On every Sunday and holy day at the least throughout the year.

In what way does she make this provision?

By appointing for these days a special collect, epistle, and gospel, these being parts of the office for Holy Communion.

What further evidence have we in Holy Scripture to show that the sacrificial remembrance of Christ's Death ought to be a frequent act?

The fact that this Sacrament is the only act of public worship, besides the use of His own prayer, which our Lord imposed on His disciples.

What did this fact lead the Apostles in the first days to do?

It led them to celebrate the Holy Communion on every solemn assembling of the Church for public worship.

What name was given to the Holy Communion in the early Church for this reason?

The Holy Communion alone was called the Divine Service or Liturgy.

How do you show from Holy Scripture that the first Christians so regarded the Holy Communion?

In every one of the four instances where the character of Christian public worship is referred to in the New Testament, this one Divine Service or Liturgy, ordained with the dying lips of the Lord Jesus, appears as the central act.

What is the first of these instances?

The first is found in Acts ii. 46, where, immediately after the Day of Pentecost, we learn that the Church "continued daily—breaking bread" that is celebrating the Holy Communion. (The words "from house to house" are better translated "in the house"; probably the upper room (as contrasted with the Temple where they had the daily service), which formed the first Christian Church building in Jerusalem.)

What is the second instance of public worship in the New Testament?

That given in Acts xx. 7, where it is said, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

What does this passage show?

It shows that the purpose for which the disciples came together on the Lord's Day was to celebrate and partake of the Holy Eucharist.

What is the third reference to public worship in the New Testament?

In 1 Cor. xi. 20, where again the Holy Communion appears as the central act of Christian worship, and whose celebration is the true purpose for which Christians are said to "come together into one place."

What is the fourth instance?

In 1 Cor. xiv. 16, where the act of "blessing" and of "giving of thanks," or, as it is in the original, "the eucharist," appears again as the central act of Divine Service.

What do you gather from these passages?

We gather that the early Church, while under the inspired guidance of the Apostles who knew well the mind of Christ, made the Holy Eucharist the

ordinary, not extraordinary, act of worship in all stated assemblies of Christian people.

Was the practice of the daily commemoration of Christ's death in Holy Communion ever wholly given up?

No; in every branch of the Church the custom still, in a measure continues, wherever the spirit of devotion and the opportunity render it practicable.

What, finally, was the rule which we see prevailing in regard to frequency of celebration?

The practical rule which the necessities of labor in every age enforce, namely a celebration on the weekly day of rest, and on all other great festivals.

Does it appear that the Apostles regarded this "continual remembrance of the Death of Christ" as likely to destroy the feeling of reverence with which that great sacrament ought to be approached?

No; they plainly regarded its constant celebration as no more destructive of reverence than the constant use of any other act of worship or means of grace.

Who will pray best and have most reverence for God's word?

He who prays oftenest and reads God's word oftenest.

Does Holy Communion differ essentially from those means of grace?

No; only in being the highest form of worship.

Are those who come to the Holy Communion only once in a long while, as at Easter, the most likely to be the most devout communicants and to have the highest reverence for the sacrament?

No; no more likely than he who prays or reads his Bible only once a year is likely to have a deep reverence for prayer or for God's word.

Who, then, are most likely to be the most devout and reverent communicants?

Those who keep their hearts in a constant state of preparation by frequent self-examination and frequent communion.

Second Sunday before Advent.*

(ALSO FIFTH SUNDAY AFTER EPIPHANY.)

THE COMMUNION IN THE EUCHARIST.

	1	2	3
Scripture illustration	John vi. 47-59	Ex. xvi. 1-19	Mt. xxvi. 17-31
Text.....	John vi. 54	Ps. cxvi. 11, 12	Matt. xxvi. 26, 27, 28

PORTION OF CHURCH CATECHISM.

From "My good child know this," to "Amen, so be it."

§ 1. The Sacrificial Feast.

Is the Lord's Supper anything besides a commemoration or memorial of Christ's death?

Yes; it is a holy communion or sacred feast.

Had the ancient sacrifices any such purpose?

Yes; the sacrificial action was not usually completed until the worshippers ate of the things sacrificed.

Were the ancient altars for this reason ever called tables?

Yes; looking towards God, and as the places on which the offering to God was made, they were called altars; looking towards man, and as bearing sacred gifts from God, they were called tables (Ez. xli. 22; xliv. 15, 16; compare 1 Cor. x. 20, 21).

What special type have we of the Lord's Supper as a communion on a sacrifice?

The Paschal supper in which the lamb slain in sacrifice was eaten by all present (1 Cor. v. 7, 8; Ex. xii. 1-12).

Did our Lord Himself connect the Holy Communion with this sacrificial feast?

Yes; He ordained the Sacrament immediately after eating the Passover with His disciples; "after supper," that is, after the Paschal supper (Luke xxii. 15, 20). (A blessing and breaking of bread, and a blessing of a cup, were a part of the Passover customs never omitted. The cup in Luke

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

xxii. 17 is the cup of the *old* Passover; that in v. 20 is the cup of "the *New* Covenant.")

What did our Lord say of the bread and the cup, which He blessed to take the place of the old Passover now abolished?

He called the bread His Body and the cup the New Testament or Covenant in His blood.

Where does our Lord give us His fullest teaching on the Holy Communion?

In the sixth chapter of St. John's Gospel.

What great miracle had He performed the day before in illustration of His power in the Holy Communion?

He had so multiplied five loaves and two fishes that they were sufficient to feed 5,000 men (vi. 1-15).

With what great miracle in the Old Testament did He contrast the Holy Communion?

With the giving of Manna for the food of the children of Israel in the wilderness.

Which does our Lord declare to be the greater act?

The giving of His own Flesh and Blood in Holy Communion, He pronounces infinitely greater (vv. 49, 50, 58).

In what respect then does the Holy Communion excel the old paschal feast and all the other sacrificial feasts?

Chiefly because it is a Sacrament, which they never were.

What do you mean by saying that it is a Sacrament?

I mean that besides being an "outward sign" of God's favor, which is all that the old sacrificial feasts were, there is also in it "an inward and spiritual grace given unto us."

§ 2. The Outward Part.

What is the outward part or sign of the Lord's Supper?

Bread and wine, which the Lord hath commanded to be received.

Show from the words of Scripture that the Lord commanded bread and wine to be received.

(Matt. xxvi. 26-29; Mk. xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-26.)

(None of these four passages tells exactly what was in the Cup. All we know is that the Jews in our Lord's time used wine and water for the Passover Cup, and

called the mixture "Fruit of the vine" (Matt. xxvi. 29). It has been in consequence the general practice of the Christian Church to add a little water to the wine used in Holy Communion.)

If our Lord commands both bread and wine to be received, is it competent to any Church to give the Holy Communion only in the bread?

No ; under such a way of communicating, the laity cannot be assured that they receive that which Christ promises when He says, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (John vi. 56).

Are there any reasons for depriving the laity of the cup?

There are no reasons which had the smallest weight with the Church for the first twelve hundred years of her existence.

[A pope of the fifth century (Gelasius) says with reference to this very point, "The division of one and the same mystery cannot take place without great sacrilege."]

What, then, in the words of the Catechism, are this bread and wine?

They are the outward part or sign.

If this Communion be a Sacrament, what must there be besides this "outward part or sign" of bread and wine?

There must be an Inward Part which corresponds to the outward part, a Thing Signified which corresponds to the sign.

§ 3. The Inward Part.

What is the Inward Part or Thing signified?

The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

How do we know that the inward part of this sacrament is so great a thing as Christ's Body and Blood?

Because our Blessed Lord, God and Man, called the outward part by this name when He said, "Take, eat ; this is My Body ;" "Drink ye all of it, for this is My Blood."

If our Blessed Lord, Who is the Truth, and Whose words are spirit and life, gave men the outward part as His Body and Blood, can there be a doubt about our receiving Them?

No. The Body and Blood of Christ must be "taken

and received by the faithful in the Lord's Supper."

After what manner is the Body and Blood of Christ so present as to be "given, taken, and eaten" in the Lord's Supper?

"Spiritually" or "after an heavenly and spiritual manner" (Art. xxviii.).

Does "spiritually" mean unreally or figuratively?

No; our Lord was present with His disciples most really in flesh and blood after He rose from the dead (Luke xxiv. 39), although His presence was "after an heavenly and spiritual manner" so that His Body could pass through closed doors and "appear" and "vanish" at will (John xx. 19; Luke xxiv. 31).

What then is meant when it is said that the Body and Blood of Christ are "spiritually taken and received in the Lord's Supper?"

It means that they are present by the power and working of God's Holy Spirit, and for the highest spiritual ends.

Can we explain the way in which the Body and Blood of Christ become the Inward Part of the Lord's Supper?

No; it is a mystery known only to Almighty God, and is pronounced to be a mystery by the Church.

["He hath instituted and ordained Holy Mysteries;" "we who have duly received these Holy Mysteries."]

§ 4. Two Parts in the Sacrament.

Are the bread and wine so changed into the Body and Blood of Christ that the truth and reality of the outward part no longer exist?

No. The American Church denies such a gross, local, and physical mode of presence, and asserts that the outward part or sign never loses its truth and reality.

What does the American Church say of this opinion?

That it overthrows the nature of a Sacrament, because they who hold it deny that there is really and truly any outward part. (Art. xxviii.)

Is the outward part merely a sign of the Body and Blood of Christ, the Body and Blood Itself being really absent?

No; if such were the case, the nature of a Sacra-

ment would be equally overthrown, for it would really have no Inward Part.

Does the inward part only mean the "virtue" or "the benefits" which are given to the faithful communicant?

No: the Church teaches us that the Inward Part or thing signified is "the Body and Blood of Christ," and she explains the "benefits" to be an effect of the presence of Christ's Body and Blood, namely, "the strengthening and refreshing of our souls," &c.

Is there a difference in the Church's teaching about the two Sacraments, which shows this?

Yes; the Catechism speaks of Holy Baptism under two heads, "the outward sign," "the inward grace;" of the Holy Communion it speaks under three heads: the "outward sign," "the inward part," or "thing signified," and "the benefits."

Is the Presence a presence only in the heart of the receiver?

No. The Body and Blood of Christ are "given," as well as "taken and eaten" (as our Article says), all which things are done that the Presence of Christ may ultimately be in the receiver's heart.

How is the union between the outward part or sign, and the Inward Part, or Thing Signified, brought about?

By the Bishop or Priest, who, as the minister of Christ and of the Church, gives thanks, blesses and breaks the bread, and blesses the cup; that is, consecrates the elements.

Are we assured of this by Scripture?

Yes. St. Paul says, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16). The Apostle evidently makes the communion to depend upon the outward action (the blessing and breaking), in which the Bishop or Priest performs the act which Christ enjoined.

§ 5. What Faith does.

But is it not said that Christ's Presence is through faith, or that He is present to our faith?

Faith is "the evidence of things not seen" (Heb. xi. 1); not the cause of their existence.

Could faith cause the Lord's Body to be present in the Sacrament?

No; St. Paul teaches us that the work of faith is only to "discern" or recognize "Christ's Body" as already present (1 Cor. xi. 29).

What then must be our faith?

It must be a faith by which we "steadfastly believe the promises of God made to us in this Sacrament."

What are these promises?

They are that, if we eat and drink in penitence and faith, we shall "spiritually eat the Flesh of Christ and drink His Blood; we shall dwell in Christ, and Christ in us; we shall be one with Christ, and Christ with us."

Where, in the Scriptures, are we encouraged to look for such wonderful benefits?

In the words of our Blessed Lord Himself (John vi. 53-57).

How are we sure that these words refer to the Blessed Sacrament?

Because our Lord promises certain extraordinary benefits to those who eat His Flesh and drink His Blood; and in the Holy Eucharist alone does He offer to us His Body and Blood.

Are then such terms as eating the Body of Christ, and drinking the Blood of Christ, never used except in connection with the Eucharist?

They are never used by our Lord, or by His Apostles, except when they are speaking of the Holy Eucharist.

But is it not often said that in this discourse there can be no reference to the Eucharist, because when it was spoken the Eucharist was not yet instituted?

On the contrary, we cannot suppose that our Lord would have ordained the Eucharist in words so unique and remarkable, unless He had previously given some teaching or promises by which the Apostles might see what love and grace He was then offering to them; and the only teaching recorded is that which is contained in the discourse of John vi. It is to be noted also that our

Lord taught the doctrine of Holy Baptism before
He instituted that Sacrament (John iii.).

Do "the wicked and such as be void of a lively faith" receive the Body and Blood of Christ?

The American Church has ruled that, "The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing" (Article xxix.).

Does this overthrow in any way the truth that the Inward Part is always a real part of the one Sacrament?

No; it is so expressed as to enable us to hold to the words of Christ: "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (which, of course, the wicked cannot do); and yet fully to accept the awful fact revealed by the Holy Spirit through St. Paul, that the Body and Blood are so present as to make the wicked guilty of their profanation. "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord," and "eateth and drinketh condemnation to himself, not discerning the Lord's body" (1 Cor. xi. 27, 29). That is, faith does not cause Christ's presence; nor lack of faith, Christ's absence.

Sunday next before Advent.*

(ALSO SIXTH SUNDAY AFTER EPIPHANY.)

THE BENEFITS AND WHAT IS REQUIRED.

	1	2	3
Scripture Illustration	Luke xiv. 15-25	Is. lv.	1 Cor. xi. 23-end
Text.....	Luke xiv. 16, 17	Is. lv. 6, 7	1 Cor. xi. 28

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

§ 1. The Benefits of Holy Communion.

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing, etc.

Why do we need the strengthening and refreshing of our souls?

Because of the weakness of our mortal nature, which we have inherited through the flesh and blood of the first Adam (1 Cor. xv. 22).

If, then, we are to be strengthened and refreshed, what must we have?

We must have within us the presence of Christ, the Second Adam; and so our Lord says, "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him" (John vi. 56).

What then do these wonderful words of our Lord imply?

They must imply some mysterious communication to us of His Human Nature as the Second Adam, in order to undo the evil which we have received from the flesh and blood (*i.e.*, the human nature) of the first Adam, and to sustain the life which we have received from Him.

Does this short answer of the Catechism (The strengthening, etc.), express all the benefits which the faithful receive in Holy Communion?

No. One short sentence cannot possibly express all the benefits of this Sacrament.

Mention some other benefits recognized in our Communion office.

We pray that "our sinful bodies may be made clean by Christ's body, and our souls washed through His most precious blood." "That we may obtain remission of our sins, and all other benefits of His Passion;" and we thank God that "He doth assure us thereby that we are very members incorporate in the mystical body of His Son."

Has the body any share in the benefits of Christ's Body and Blood?

Our Lord says, "Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day;" and so the minister communicates the people in the words,

"The Body (or Blood) of our Lord Jesus Christ, preserve thy *body* and soul unto everlasting life."

Is it then a safer thing to stay away from Holy Communion than to receive it?

No ; because if we do not receive it, we can have no hope that God will give us the benefits of His Son's Body and Blood.

But cannot He give us these blessings in other ways?

He is not likely to do so if we neglect the dying command of His Dear Son.

But supposing that God has, in His providence, withheld from us the use of the outward means?

The American Church has ruled that, "if by reason of extremity of sickness . . . or any other just impediment, a man do not receive the Sacrament of Christ's Body and Blood, the minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth."—*Communion of the Sick.*

§ 2. Self-examination.

In order to obtain the benefits of the Holy Communion what must we have?

Repentance and faith.

What then is required of those who come to the Lord's Supper?

To examine themselves, etc.

Can you express in one word what is required?

Yes; in the word "Self-examination."

Why is this the one requirement laid down?

No doubt because the only direction given by St. Paul is, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. xi. 28).

How must we begin our self-examination?

We must begin by seeing to our repentance, whether it be true and real.

When is our repentance true and sincere?

When we are sorry and ashamed of ourselves, and pray earnestly for pardon for the past, and for grace to forsake sin.

What, if our repentance be real, will always be joined with it?

A steadfast purpose to lead a new life.

What purpose must this be?

A steadfast purpose.

Can there be any repentance if this is wanting?

No.

Upon what, besides repentance, must we examine ourselves?

Upon our faith, as to whether we have a lively faith in God's mercy through Christ.

What must we believe respecting the mercy of God in Christ?

That He hath "given His Son, our Saviour, Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in this Holy Sacrament."

What must be joined with this faith?

A thankful remembrance of His Death.

Who are those who will thankfully remember Christ's death?

Those who feel their need of it.

As to what besides must we examine ourselves as a part of true repentance?

As to whether we are in charity with all men.

If we are at enmity with any one, what must we do?

We must seek reconciliation.

If we have wronged any one, what must we do?

We must make amends.

Why must we see to our love and charity before we come to Holy Communion?

Because we come to receive the pledges of God's love to us, and of the forgiveness of our own sins, which we cannot receive if we are not loving and forgiving towards our neighbors.

In what words does our Lord specially teach us this?

Matt. v. 23.

§ 3. "I am not *Worthp.*"

Why are we so earnestly bidden to examine ourselves, and to judge ourselves?

Because "as the benefit is great, if, with a true penitent heart and lively faith, we receive that holy Sacrament . . . so is the danger great if we receive the same unworthily," etc.

What is meant by receiving "unworthily"?

Receiving without thought, or prayer, or earnest desire, for God's grace and help.

Can we ever be really worthy?

No; we can never be worthy, in the sense of meriting, or deserving to receive the Body and Blood of the Eternal Son.

In what sense can we be worthy?

By coming with repentance and faith after self-examination; and with a care and reverence worthy of so holy a mystery.

In what words do we express our own unworthiness even then?

In the words, "We do not presume to come to this, Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table."

What example have we in Holy Scripture of one who thought himself worthy of God's favor and was rejected?

The Pharisee in the Temple (Luke xviii. 10-15).

What example is there of one who thought himself unworthy and was accepted?

The Publican.

What other example?

The Centurion (Matt. viii. 8).

§ 4. *False Excuses.*

For whom is the Holy Communion intended?

For the weak and for sinners.

Is it right then to stay away because we are "not good enough"?

No; such an excuse is like saying we will not take medicine because we are not well, or we will not take food because we are not strong.

If you did think you were good enough what would this show?

It would show that I did not understand God's holiness or my own sinfulness.

What is the only way to become good?

By obeying Christ's plain commands, and using the means which He has appointed to make us good.

Is it right to stay away from Holy Communion because there are so many communicants who seem to be no better for it?

No; many came to Christ when on earth with evil hearts and were no better, but this was no reason for the Apostles leaving Him.

Is it right to stay away because you yourself have fallen into sin since your last communion?

No; the fall would have been greater probably but for the help given beforehand. Our Lord Himself gave the Sacrament to His Apostles, even though He knew they would all forsake Him within a few hours.

Is it right to communicate very infrequently on the plea that we should lose reverence if we came often?

No; Holy Communion is a kind of prayer, and those who pray oftenest pray best. If this were not so, then people ought to say their prayers only two or three times a year instead of every day.

Is Holy Communion only for grown men and women?

No; the young need it as much as any.

Are we to allow home duties, or cares, or anxieties, to keep us from the altar?

No; Christ's presence is needed most by those who are troubled. "Seek ye *first* the kingdom of God" (Matt. vi. 33).

How are all things that draw us away from Holy Communion to be regarded?

As so many temptations to keep us away from the Bread of Life.

In what parable does our Lord teach us how He regards all excuses for neglecting His invitations?

In the parable of the Great Supper (Luke xiv. 16-25).

To what voice should we listen alone?

Christ's voice saying, "Come unto Me; take—eat—drink. Whoso eateth My flesh, and drinketh My blood, hath eternal life."

SYNOPSIS OF THE OLD AND NEW TESTAMENTS.

THE OLD TESTAMENT.

"All things must be fulfilled which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning ME." (Luke xxiv. 44.)

I. "The Law of Moses," or Pentateuch.

*Probable
Dates.*

(Written by Moses or compiled by him from older documents.)

B.C. 4004
to
1689

1. GENESIS, means the *Beginning*, that is, of the inhabited world. The creation and fall of man. CHRIST promised to Eve (Gen. iii. 15). CHRIST foreshadowed in Abel (Gen. iv. 8). The flood. The family of Shem chosen for the promised blessing (ix. 26). CHRIST promised to Abraham, Shem's descendant (xii. 3; xviii. 18; xxii. 18; xxvi. 4). CHRIST promised to Judah, Abraham's descendant (xlix. 10). CHRIST foreshadowed in Melchizedek (xiv. 18), in Isaac, Abraham's son (xxii. 2), in Joseph, Abraham's great-grandson (xlv. 7).

1706
to
1490

2. EXODUS, means the *Going out*, that is, of the Chosen People, the descendants of Abraham, from Egypt to the Promised Land. CHRIST foreshadowed in the Paschal Lamb (xii. 13); CHRIST's work of deliverance from sin in the escape from Egyptian bondage.

1490
to
1491

3. LEVITICUS, contains the laws regulating divine service in charge of the sacred tribe of *Levi*—hence the name. The sacrifice of CHRIST foreshadowed in the various sacrifices, especially in the goat of the sin-offering on the Great Day of Atonement (xvi. 15).

1490
to
1451

4. NUMBERS, so named from the two *numberings* of the people at the beginning and end of their wanderings. Contains history of the wanderings in the wilderness forty years. CHRIST prefigured in the stricken rock (xx. 2) and the brazen serpent (xli. 8, 9); foretold by Balaam (xxiv. 17).

1451

5. DEUTERONOMY, means the *Repetition of the Law*. Consists mainly of three addresses by Moses to the people born in the wilderness who had not heard the original promulgation of the Law. CHRIST promised as "a prophet like unto" Moses (xviii. 18).

II. "The Prophets."

(Books written by Prophets.)

§ 1. HISTORICAL BOOKS.

- | | |
|-------------------------|---|
| B.C. 1451
to
1490 | 1. JOSHUA, the Hebrew word for JESUS (Heb. iv. 8). Joshua, a type of CHRIST, leads the people to the Promised Land. |
| 1425
to
1120 | 2. JUDGES, a history of the Chosen People for 450 years (Acts xiii. 20) after the death of Joshua. Irreligion and disunion among the Twelve Tribes. Thirteen Judges, some warriors, some priests, some civil rulers, are raised up from time to time to deliver them from their enemies or to restore law and order. |
| 1822
to
1812 | 3. RUTH, an appendix to the book of Judges; intended to show the genealogy of CHRIST from a Gentile mother (Ruth) and a Jewish father (Boaz). The great-grandson of Ruth the Moabitess is King David, of whom CHRIST is a lineal descendant (Matt. i. 1-18). |
| 1171
to
1056 | 4. I. SAMUEL, continuation of the history of the Chosen People under the last two Judges, Eli and Samuel. The latter by his personal character and great ability reforms the people, establishes schools and does much to unite the tribes into a nation. The latter portion of this book contains a history of Saul, the first King of Israel. |
| 1056
to
1017 | 5. II. SAMUEL, history of David's reign. The Twelve Tribes united and victorious over enemies. David improves the character of divine worship and regulates the service of the priesthood. The promise is given that his house and throne are to be established forever, that is, in his descendant, CHRIST (vii. 16). |
| 1015
to
899 | 6. I. KINGS, history of the kingdom under Solomon, David's son, and of the divided kingdoms (Judah, two tribes in the south, and Israel, ten tribes in the north), until the death of the fourth King of Judah, Jehoshaphat, and of the seventh King of Israel, Ahab. Irreligion and wickedness prevail. |
| 896
to
588 | 7. II. KINGS, continuation of the history of the two kingdoms of Judah and Israel, to the captivity of Israel by Assyria, B.C. 721, and of Judah by Babylon, B.C. 588. The warnings of the prophets are fulfilled. During this period the prophets principally flourished, and to CHRIST "give all the prophets witness" (Acts x. 43). |
| 4004
to
1015 | 8. I. CHRONICLES. This book and the following were probably composed by Ezra, after the captivity. The first nine chapters contain genealogies from Adam to the time of Ezra, one important use of which was to give that succession of families through which it had been prophesied that the CHRIST was to come. The remaining chapters contain a review of the national history. |
| 1015
to
588 | 9. II. CHRONICLES. The first nine chapters give an account of the reign of Solomon. The remaining chapters review the history of the kingdom of Judah almost exclusively to the destruction of Jerusalem by Nebuchadnezzar, |

- B.C. 538, and the proclamation of Cyrus for the rebuilding of the Temple, B.C. 536.
- B.C. 536 to 456 10. EZRA, grandson of the High Priest, Seraiah, gives an account of the return of some of the captives from Babylon, the rebuilding of the Temple, and his own reformation of the Church.
- 446 to 434 11. NEHEMIAH, a Jew, cup-bearer to the King of Persia, resigns his lucrative position to go to Jerusalem and continue the work of Ezra. Describes the building of the city walls and his own work of reformation.
- 571 to 495 12. ESTHER. This book gives an incident in the life of those Jews who still remained in Persia, showing how God saved His people from threatened destruction.

§ 2. PROPHETICAL BOOKS.

(a) *The Four Greater Prophets.*

- 760 to 608 13. ISAIAH, a prophet of the Southern Kingdom, Judah; prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." Idolatry and wickedness increase. Judah warned and its enemies' destruction foretold. The faithful are encouraged with renewed promises concerning the Saviour CHRIST. The birth, lineage, rejection, passion, and glory of CHRIST and the spread of His Church are so minutely foretold (especially in chapters ii., iv., ix., xl., xvi., xxv., xxviii., xxxii., xxxv., xl.-xlii., xlix.-lxvi.), that Isaiah has been called the "Evangelical or Gospel Prophet."
- 629 to 588 14. JEREMIAH, a priest, prophesies in Judah, 70 years after the death of Isalah. Irreligion and wickedness increase. His warnings are unheeded. He sees the holy city besieged and taken and its inhabitants carried captive into Babylon (B.C. 588). Encourages the faithful with promises of CHRIST's coming, the blessings of His Gospel and the spread of His Church among the Gentiles (chaps. xxiii., xxxi., xxxiii.). Prophesied about 40 years.
- 588 15. THE LAMENTATIONS OF JEREMIAH, an appendix to the preceding book in the shape of a pathetic ode expressive of Jeremiah's grief for the destruction of Jerusalem and its Temple.
- 595 to 574 16. EZEKIEL, a priest, carried captive to the river Chebar, near Babylon, before the destruction of Jerusalem. The first part contains warnings and prophecies before that event. The second part contains promises to the faithful concerning CHRIST's coming and the glory and spread of His Church.
- 607 to 534 17. DANIEL, carried to Babylon before the captivity; raised to great power under three successive governments, Chaldean, Median, and Persian. Predicts the course of the five great empires of the world, Babylonian, Persian, Grecian, Roman, and Christian. Foretells accurately the coming and the death of CHRIST and the growth of His kingdom to the end of the world.

(b) *The Twelve Minor Prophets.*

- A.C. 862** 18. **JONAH**, a prophet of the Northern Kingdom, Israel, is sent by God to preach repentance to the inhabitants of Nineveh, the capital of Assyria.
- 800** 19. **JOEL**, prophesies to Judah; warns of God's judgments on sin, exhorts to repentance, fasting and prayer; promises the outpouring of the HOLY GHOST and the coming of CHRIST's kingdom in peace and prosperity.
- 791 to 787** 20. **AMOS**, prophesies to Israel; denounces the idolatry, oppression, luxury, and vice of the people; promises the restoration of the kingdom under CHRIST.
- 785 to 725** 21. **HOSEA**, a prophet of Israel; denounces idolatry and irreligion; foretells the development of CHRIST's kingdom out of the seed of Judah and Israel. Prophesied 60 years.
- 750 to 710** 22. **MICAH**, prophesies to both Judah and Israel; depicts their ruin and dispersion; foretells the birthplace of CHRIST (v. 2) and the glory and victory of His Church among all nations.
- 713** 23. **NAHUM**, prophesies to Judah; foretells the destruction of Assyria and the utter desolation of its capital, Nineveh; consoles Judah with the promise of "good tidings."
- 630** 24. **ZEPHANIAH**, warns Judah; threatens God's judgments against her oppressors; promises restoration and joy to Jerusalem in the latter days.
- 626** 25. **HABAKKUK**, prophesies to Judah; foretells the destruction of the Chaldeans (Babylon) and the spread of CHRIST's Church, when "the earth shall be filled with the glory of the Lord, as the waters cover the sea."
- 587** 26. **OBADIAH**, prophesies to Judah; foretells the destruction of Edom and promises holiness and final victory to the Chosen People.
- 520** 27. **HAGGAI**, inspired by God to rouse the people to rebuild the Temple; foretells that this Temple will have greater glory than the former by reason of CHRIST's coming to it (ii. 9). Prophesied four months.
- 520 to 487** 28. **ZECHARIAH**, prophesies two months after Haggai and continues during two years encouraging the Jews to prosecute the erection of the Temple. Nine visions of the glory of the kingdom and worship of CHRIST (i.-vi.); prophesies concerning CHRIST's coming, His lineage, betrayal, death, and final victory (ix.-xiv.).
- 387** 29. **MALACHI**, the last of the Jewish prophets until John the Baptist. The new Temple has been built and its services fully reestablished. The priests and people again degenerate. Malachi foretells the glory and worship of CHRIST among the Gentiles (i. 11); the coming of John the Baptist (iii. 1; iv. 5, 6), and the sudden appearance of CHRIST in the Temple to purify priests and people.

III. "The Writings," of which "The Psalms"

form the chief portion. Besides the other poetical books, Job, Proverbs, Song of Solomon, and Ecclesiastes, the Jews included under *The Writings* Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and I. and II. Chronicles.

- B.C. 1520 1. JOB, perhaps the oldest of all the books of the Bible, Besides giving a history of Job and his affliction, it consists chiefly of a colloquy between him and his friends in regard to the cause and purpose of human sufferings. The climax of Job's argument is reached in xix. 25, 26, 27, when, with the voice of inspiration, he declares his faith in a REDEEMER who is both divine and human, and in the resurrection of the body.
- 1491 to 397 2. THE PSALMS, 150 in number, about one-half written by David, some by Asaph, certain Levites, and others; the 90th by Moses. The Book of Psalms was the great hymnal for use in the Temple worship; its composition extends over a thousand years from Moses to Malachi. The chief prophetic Psalms which speak of CHRIST, His worship and Church, are ii., xvi., xxi., xxii., xl., xlv., lxviii., lxix., lxxii., xcvi., cx., cxviii., cxxxii.
- 1015 to 700 3. THE PROVERBS, a manual of practical rules for the conduct of life, as the Psalms are a manual of daily devotion; part written by Solomon, part by Isaiah, Hosea, and others.
- 1014 4. THE SONG OF SOLOMON, probably composed by him in the fresh days of his youth. His ardent and pure passion becomes, under the inspiration of God, a type of the love of CHRIST for His Church.
- 977 5. ECCLESIASTES, or the Preacher, was written by Solomon at the close of his life after his fall (I. Kings, xi. 1-14), and expresses his penitence. It is the narrative of the attempts of a man of the world to find happiness. "All is vanity." To "fear God and keep His Commandments" is the only thing that abides (xii. 13).